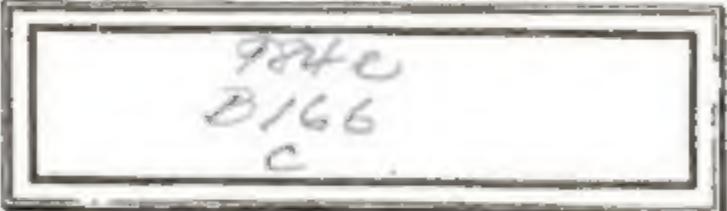
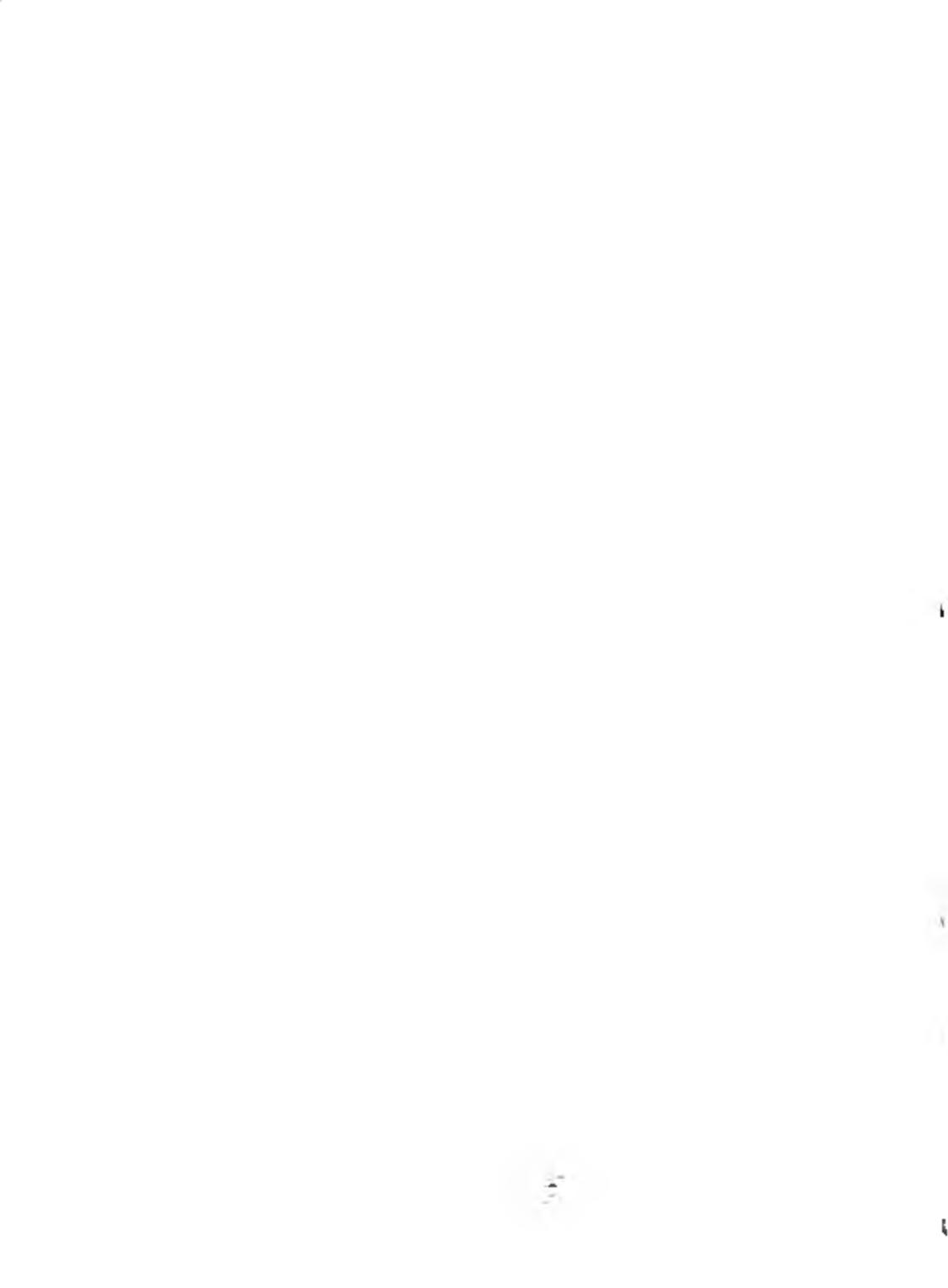


Creation-
Evolution

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CREATION— Not Evolution

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Foreword

There are no more important issues before the thinking people of our day than those which deal with the relation between God's two books, the Written Word and the book of nature. No one can hold wrong views on the one of these great revelations of God without these wrong views perverting his views of the other; for all people at least try to be consistent in their thinking.

To-day the chief points in controversy between those who accept the Bible at its face value and those who wish to amend its teachings so as to make them accord with man's theories about the book of nature, center about the creation and the world-catastrophe of the Deluge. Indeed, the latter subject is the key to the former. If there has really been a great world-catastrophe, as is clearly affirmed by both the Bible and the records of the rocks, then the theory of organic evolution is only a piece of childish nonsense; for all its strongest supports are nonexistent. And to us the evidence is fast becoming overwhelming that a true view of the geological facts and a careful attention to the strictly logical and scientific methods of proving our beliefs regarding the past history of the plants and animals of our globe, will protect us forevermore from the fooleries which have muddled the thinking of two generations of men of science.

The following pages are admirably adapted to aid the reader in a solution of these problems. They deal with the points that are most essential; and they deal with these points in a very clear and convincing manner. There is no pussyfooting in reference to the essential points in the present controversy, and no ambiguity in the statements relating to the facts of nature as we now know them. Above all, there is here none of the mental camouflage by which many people think they can be "all things to all men," and dodge the real questions before us. If a man does not believe in the first chapters of Genesis, including

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the seventh and eighth as well as the first and second and third, we must not be surprised if he does not take much stock in the last chapters of the Revelation. And if he thinks he can be a good Christian and still believe that man has evolved from animal ancestors, we must not expect him to have any very fine sense of his obligations toward his Creator. In short, the key to all the great outstanding questions of the day is to be found in our attitude toward that primal portion of God's revelation to mankind which conditions and shapes all that follows.

I commend this work by my two friends; for I can not think of any subjects of more importance for the public, and I do not know of any two men who are better prepared to handle these subjects in an interesting and informing manner.

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Preface

Evolution is not an abstract subject, with no more relation to the workaday world than Einstein's theory or the diameter of the moon; instead, it has the most direct and far-reaching effect on our views of the present and the future life, and our relations to our fellow man and to God.

The renowned Joseph Le Conte, an evolutionist, who wrote the most authoritative work on the relation of evolution to religion, says regarding this theory: "Its truth or falseness, its acceptance or rejection, is no trifling matter, affecting only one small corner of the thought-realm. On the contrary, it affects profoundly the foundations of philosophy, and therefore the whole domain of thought. It determines the whole attitude of the mind toward nature and God."¹

Proceeding on the belief that the Bible is indeed the very Word of God, and that specifically the book of Genesis, which our fathers and we have taken as literal, gives the true account of the beginnings of our world, we shall endeavor in the first section of this book to show that the various facts of nature alleged to prove evolution do not prove it at all. With this accomplished, we might rightfully call our task completed; for if evolution be demolished, the creation story stands by default — there are only two great views regarding our world, the mutually exclusive doctrines of evolution and creation.

From the earliest times, the Genesis story has been the accepted account so far as Christian peoples are concerned. Evolution comes along as a counter-explanation. Therefore the burden of proof rests on the exponent of evolution. The believer in a long-accepted doctrine is under no obligation to prove the correctness of his views; rather, the apostle of the new teaching must prove his case. And it is a sign of the greater wisdom to hold to the old until the new is established beyond a reasonable doubt.

¹ "Evolution and Its Relation to Religious Thought": II, 4.

So, then, we are really employing the regular and most effective procedure when we attack directly the claims of this anti-Biblical theory. But in this book, we shall go further, and attempt to offer a brief explanation of the major facts of nature in terms of the Genesis story.

The second section of the book will be devoted to an indictment of evolution before the bar of morals and religion; and, on the positive side of the question, to a résumé of the evidences for the reliability of the Scriptures, and for their acceptance as the inspired Word of God.

The charge is frequently made that anti-evolutionists build up their case by quoting only from scientists long dead. In this work, almost without exception, the quotations are from the most recent works of the leading evolutionists now living. Furthermore, no endeavor is made to convey the impression that these men have renounced their faith in the general idea of evolution, somehow, someway. The quotations, consisting generally of confessions as to the weakness of some particular part of the evidence for evolution — the part with which the specialist is acquainted — are set forth in harmony with the sound principle in law, that confessions from an opponent constitute the best kind of evidence.

The authors wish to acknowledge their great indebtedness to George McCready Price, late professor of geology at Union College, Nebraska, for his critical reading of the manuscript of this book.

THE AUTHORS.

*Mountain View, California,
January, 1926.*

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The Problem Defined

UNTIL recent years, the Genesis story of creation was the accepted explanation, in the Christian world, of the origin of our earth and all life upon it. But within the last century there has been a turning away from the creation explanation to that of evolution, on the part of many scientific men in Christian lands. They have defended their action by declaring that the discoveries of science demanded that they change their view. Such a step could produce only one possible result — a controversy. Christian people wanted to know whether the doctrine of creation, which was the substratum of their thinking, was false, or whether scientific men were simply defending a form of skepticism under the guise of scientific facts.

But this present-day widespread discussion, instead of being deplorable, is a most healthy sign. It reveals an active interest on the part of the people of this enlightened century to weigh evidence for themselves. In former centuries, the masses quietly accepted the verdict of those who claimed to be their superiors. The divine right of kings — the right of the few in the political world — is gone. The divine right of a few ecclesiastics to dictate in religious affairs has also been shaken off in virtually all lands. And surely the claim of a few men to an absolute control of all learning and science may at least be questioned.

The evolutionist scouts the Bible story of our earth, and calls upon all who want to be truly scientific to accept the evolutionary theory. This theory, expressed in simple language, teaches that the higher forms of life — such as man — came from the lower, and that the lowest forms of life — such as the wriggling microbes — came from the non-living earth, and that this earth came from something else. Or to state the theory in the chronological order: When our evolving earth finally assumed a normal shape, consistency, and temperature, then, by some chance

chemical combination, non-living matter spontaneously produced living cells, which kept changing into other and higher forms of life, until ultimately man was reached. In other words, all creation from star dust to the mind of man is linked together in a gradually ascending scale of complexity.

Some people speak of the "evolution" of the chick from an egg. But this is growth, not evolution.

The question before us, of course, is, What evidence does the evolutionist have in support of his theory? Has some scientist in the laboratory seen life spring from the non-living earth? No. Says Dr. Henry Fairfield Osborn, of the American Museum of Natural History: "The mode of the origin of life is a matter of pure speculation, in which we have as yet little observation or uniformitarian reasoning to guide us."¹ This quotation is characteristic.

Has one species ever been seen to change into another? No. Dr. William Bateson, a noted evolutionist of England, declared in a presidential address to the British Association for the Advancement of Science:

"Although we must hold to our faith in the evolution of species, there is little evidence as to how it has come about, and no clear proof that the process is continuing in any considerable degree at the present time. The thought uppermost in our minds is that knowledge of the nature of life is altogether too slender to warrant speculation on these fundamental subjects. Did we presume to offer such speculations, they would have no more value than those which alchemists might have made as to the nature of the elements."²

He recently reaffirmed this statement in the following words: "Variation of many kinds, often considerable, we daily witness, but no origin of species."³

Commenting on the fact that one species has never been known to change into another, Dr. Thomas Hunt Morgan, of Columbia University, says: "It may be claimed that the theory of descent [evolution] is lacking, therefore, in the most essential feature that it needs to

¹ "The Origin and Evolution of Life": 67.

² *Science*: January 26, 1923.

³ *Science*: September 4, 1914.

place the theory on a scientific basis. This must be admitted." Because this is so, Dr. H. H. Newman, of the University of Chicago, confesses, "Reluctant as he may be to admit it, honesty compels the evolutionist to admit that there is no absolute proof of organic evolution."¹

Such a confession probably will come as a complete surprise to the large majority of readers, who have been regaled with such marvelous accounts of the discoveries in the field of evolution, that they have unconsciously come to believe that a direct demonstration of its truth has been produced.

If there is no absolute proof of evolution, then what is the proof? inquires the layman. It is circumstantial, and consists in the interpretation placed on certain facts drawn chiefly from the three sciences of comparative anatomy, embryology, and paleontology. These three terms will hold no terrors for the non-scientific reader if he will but keep in mind that "comparative anatomy" simply has reference to the study of the similarities in structure of various animals; that "embryology" means the study of life before birth—for example, the study of the chick before it is hatched; and that "paleontology" describes the study of the fossils.

However, before we proceed to examine the supposed evidence for evolution, which has been drawn from these three sciences, there is one point that should be made clear; namely, that the major part of this evidence was known many years before scientific men in general accepted evolution, and that this evidence was not the primary cause of their accepting the theory. With this fact proved, it becomes patent that the value of the circumstantial evidence may reasonably be questioned; for if scientific men could view this evidence for many years and still not become convinced of evolution, the presumption is raised that there may be some other explanation of the evidence. To establish this point, we must trace briefly the history of the evolutionary theory, which begins with the times of the Greeks, some twenty-four hundred years ago.

¹ "Evolution and Adaptation" 68.

"Readings in Evolution" 67.

Evolution's Unsavory History

THE history of the evolutionary theory begins with the Greeks. Being of a speculative and inquiring nature, and ignorant, doubtless, of the true Biblical account of creation, they constructed the rough framework of theory around which the modern doctrine has been built. The guiding spirit of the Greeks and of all evolutionists since then is clearly revealed by Dr. Henry Fairfield Osborn, who is considered an authority on the history of the evolutionary idea. He says, "From the period of the earlier stages of Greek thought man has been eager to discover some natural cause of evolution, and to abandon the idea of supernatural intervention in the order of nature."¹ The reader will do well to keep this statement in mind if he would understand the real animus of evolution.

The next fact which should be emphasized is that these Greek forefathers of evolution based their theories on subjective, airy speculations, and not on facts of nature. "The spirit of the Greeks was vigorous and hopeful," declares Osborn. "Not pausing to test their theories by research, they did not suffer the disappointments and delays which come from one's own efforts to wrest truths from nature."² Dr. H. H. Newman says of them: "Their speculations outstripped the facts; in fact, were usually made with 'eyes closed to the facts.' Their theories were inextricably bound up with current mythology."³

A rather unsavory historical background for the most cherished of theories held to-day! And that taint of unwarranted speculation—speculation that outstrips facts and often contradicts them—has characterized evolution and evolutionists from the Greeks down to the most modern exponent of the doctrine. Metaphorically this is an excellent illustration of a scientific law of heredity—like produces like.

The period from the Greeks to the Middle Ages is tersely described by Newman as follows: "During the

¹ "Readings in Evolution": I.

² Mem. 11.

³ Ibid.

long centuries until the awakening of science in the Middle Ages the evolution idea smoldered along in the minds of a few thinkers. . . . A small group of natural philosophers, scarcely more scientific in their methods than the Greeks, were the first to revive interest in the evolution idea."¹⁴

From the Middle Ages on, we have a record of one speculation after another on the part of various philosophically minded individuals until we come to the middle of the nineteenth century and the name of Darwin. Doctor Osborn, with refreshing frankness, sums up the whole history of evolution down to Darwin's time in the following paragraph:

"In the growth of the numerous lesser ideas which have converged into the central idea of the history of life by evolution, we find ancient pedigrees for all that we are apt to consider modern. Evolution has reached its present fulness by slow additions in twenty-four centuries. When the truths and absurdities of Greek, mediæval, and sixteenth to nineteenth century speculation and observation are brought together, it becomes clear that the influences of early upon later thought are greater than has been realized, that Darwin owes more even to the Greeks than we have ever recognized. It is true that until 1858 speculation far outran facts."¹⁵

This is an astounding confession from an ardent evolutionist. What troubles us is this: Why does Osborn imply that the distinctive tendency of evolutionists to let speculation outrun the facts, ended in 1858,—the time of Darwin,—seeing that Darwin's theory is now discredited for the very reason that the facts were outstripped by speculation? In a later chapter, we shall present proof that speculation, unchastened by experimental observations, has characterized evolutionary thinking even to our own day.

At best there was but a thin line of theorizers who entertained or endeavored to establish the evolutionary theory throughout the centuries. The large majority of educated men were believers in special creation. This was

¹⁴ *Ibidem* 16.

¹⁵ "From the Greeks to Darwin" 1.

true right down to the time of Darwin, even though the three great sciences — on which present-day evolutionists depend altogether for proof — were well developed. Says Newman, "Comparative anatomy had made much progress, the principles of embryology [the study of life before birth] were fairly well understood, much paleontological discovery [unearthing of fossils] had been made, before it was found that the facts from these sources all pointed to one general principle, and only one, the master principle 'organic evolution.'"⁴

A MENTAL PHENOMENON

Strange was it indeed, with a strangeness approaching the phenomenal, that educated, scientific men of the nineteenth century could view all the facts revealed by these three sciences, and still be ardent creationists, if the evolutionary theory is the obvious deduction from these facts, as the present-day evolutionist aver.

Still stranger is it that the philosophers who believed in evolution did not endeavor very seriously to establish the truth of the theory by an appeal to the many facts revealed by these sciences. Their method of approach to the problem is thus described by Doctor Osborn:

"They alone were upon the main track of modern thought. It is evident that they were groping in the dark for a working theory of the evolution of life, and it is remarkable that they clearly perceived from the outset that the point to which observation should be directed was not the past but the present mutability [change] of species, and further, that this mutability was simply the variation of individuals on an extended scale."⁵

To phrase the matter differently: These evolutionary forerunners of Darwin believed that the way to prove their theory was to discover how one species changed into another, and that this discovery was to be made by a study of the variations in different living plants and animals. For illustration, no two kittens in a litter are exactly the

⁴ "Readings in Evolution": 10, 11.

⁵ Quoted by Thomas, Dr. J. Arthur, "Darwin and Modern Science": 8.

same; and the philosophers believed that such variation was in some way the beginning of a new species.

And because, when they endeavored to classify species, they found it almost impossible to mark off one species from another, so gradually did one apparently blend into the other, they concluded that the idea of fixed species is wrong. Lamarck, a French naturalist of great note who lived early in the nineteenth century, declared: "The difficulty which I know, from my own experience, is now felt in distinguishing species . . . has convinced me that our species have but a limited existence and, for the most part, differ from neighboring ones only by shades which it is difficult to express."⁴

ENTER, CHARLES DARWIN

It was with such views as these in his mind that Darwin, the father of modern evolution, approached the problem of evolution. Difficulty in marking off distinct species caused him to "abandon" the creation story and adopt the theory that one species came from another.⁵ This of course was the only alternative. But here is the important point: It was an alternative chosen not because of any "mass of overwhelming evidence" from the three great sciences, of which present-day evolutionists boast so much, but simply because of his inability to discover any bounds to species, as the creation story demands. However, Darwin seemed to realize that he had not thereby established the truth of evolution. In fact, he sensed the inconclusive nature of any kind of circumstantial evidence; for his biographer states that Darwin "thought it 'almost useless' to try to prove the truth of evolution until the cause of change was discovered."⁶ He reasoned that if he could actually demonstrate how one species can or does change into another, then would he be able to demonstrate the truthfulness of evolution. We have no quarrel with such reasoning; and if twentieth century evolution-

⁴ Quoted by Scott, Dr. Wm. B., "The Theory of Evolution," §1, p. 144.

⁵ Quoted by Judd, Dr. J. W., "Darwin and Modern Science," §22.

ists would approach the problem from this angle, we should have no quarrel with them, because they would then be teaching evolution as an unproved hypothesis instead of as "the master law of nature."

Thus Darwin began his "groping in the dark for a working theory of the evolution of life," as had his evolutionary forebears. Convinced, for the reason just given, that species are not fixed, he set out to discover the way in which one species changes into another. The upshot of many years of extensive observation of plant and animal life was the production, in 1859, of "The Origin of Species," in which Darwin set forth a very plausible explanation as to how species change, known technically as the theory of natural selection. In brief, this theory was that all life tends to vary in every direction (for instance, one animal would have a little longer neck than its brother); that in the struggle for existence, the favorable variations would be preserved (the longer-necked animal would, during a drought, be able to reach a few leaves higher on the trees, and thus would have a better chance of surviving); and that centuries of such survival of the fittest would finally produce altogether new species (the giraffe, for example).

AN OLD ADAGE PROVED TRUE

Darwin supported this theory with a wealth of observations drawn from his extensive journeys. So plausibly and so persuasively were the facts marshaled together in support of it that anyone reading his "Origin of Species," and possessed of any imagination at all, could mentally see the species gradually varying in all directions and by a process of elimination slowly changing into different species. And what can actually be seen needs no supporting circumstantial evidence to give certainty to it. On the contrary, all other facts and phenomena of nature, contradictory though they may be, must be harmonized with it; and otherwise equivocal circumstantial evidence is transformed into a lucid, powerful argument.

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The great majority of scientific men, who, up to this time—1859—had been believers in creation, soon accepted evolution. The old adage, "Seeing is believing," was again proved true. There are many evolutionists to-day who, because of the disrepute into which Darwin's theory has now fallen, would disagree with this explanation of the widespread acceptance of evolution during the last half of the nineteenth century. But a few authoritative quotations will suffice to prove the correctness of our statement. Says Dr. P. C. Mitchell, of Oxford University:

"Without Darwin the world by this time might have come to a general acceptance of evolution; but it seems established as a historical fact that the world has come to accept evolution, first, because of Darwin's theory of natural selection, and second, because of Darwin's exposition of the evidence for the actual occurrence of evolution [that is, his exposition of the circumstantial evidence]."¹¹

Dr. J. Arthur Thomson, of the University of Aberdeen, inquires, "How was it that Darwin succeeded where others had failed?" Then follows the answer:

"Because, in the first place, he had clear visions—. . . visions of the web of life, of the fountain of change within the organism, of the struggle for existence and its winnowing, and of the spreading genealogical tree. Because, in the second place, he put so much grit into the verification of his visions. . . . Because, in the third place, he broke down the opposition which the most scientific had felt to the seductive modal formula of evolution by bringing forward a more plausible theory of the process than had been previously suggested."¹²

In other words, Darwin had a wider conception of nature, put an immense amount of effort into gathering facts, and thus created "a more plausible theory of the process" of evolution than had any man before him. That is the answer to the question why Darwin succeeded in establishing the general theory of evolution.

Dr. Wm. B. Scott, of Princeton University, offers a similar testimony. "It must be recognized," he confesses,

¹¹ Encyclopaedia Britannica, article "Evolution": X. 22, 24.

¹² "Darwin and Modern Science": 9, 10.

"that natural selection [that is, Darwin's theory] played a very important part in bringing about the general acceptance of evolution."¹⁴ Farther along on the page, Doctor Scott cites the case of Huxley, the great English apostle of evolution, as a specific illustration of the importance of Darwin's theory. We read, "Huxley was never fully satisfied with the doctrine of natural selection, but, nevertheless, that doctrine had a large share in making him the convinced and thoroughgoing evolutionist that he was."¹⁵

One more quotation will be sufficient to establish beyond doubt that the scientific world was converted to the idea of evolution, not as the result of a mass of facts drawn from the various sciences or from laboratory experiments, but simply as the result of the very plausible but now bankrupt natural selection theory of Darwin's. Says Dr. Vernon Kellogg, who is one of the foremost of American evolutionists:

"Nor was it merely good fortune that led to the quick and wide acceptance of the theory of descent [that is, evolution] when proposed by Darwin, while the same theory when proposed twenty years earlier by Lamarck found practically only rejection. It was because to the old descent theory the new Darwinian theories were added. It was because of that explaining Darwinism, which to-day is being so rigorously reexamined as to its validity, that the theory of descent took its definite place as the dominant declaration in the biological credo."¹⁶

This quotation is too clear and sweeping to allow of any doubt in the matter. Darwin apparently explained how evolution worked—he made men think that they could actually see evolution taking place right before them—and so the scientific world accepted the doctrine.

¹⁴ "The Theory of Evolution": 14.
¹⁵ "Darwinism To-Day": 11, 12.

¹⁶ Ibid.

Tampered Witnesses

WE NOW turn to examine the effect of Darwin's theory on the three branches of science upon which present-day evolutionists depend almost altogether for their proof. In a book recently published by the Yale University Press, we read:

"Previous to the publication of Darwin's 'Origin of Species' in 1859, American zoologists were generally inclined toward special creation, in spite of the evidences for evolution which had been presented by Erasmus Darwin [Darwin's grandfather], Buffon, Lamarck, and Geoffroy St. Hilaire. This attitude of mind continued for some years after the publication of the natural selection theory."¹

We read again from the same work:

"The time from 1870 to 1890 may be appropriately called the period of evolution [in the history of zoology in America], for although it commences eleven years after the publication of the 'Origin of Species,' the importance of the natural selection theory was but slowly receiving general recognition. . . . After the acceptance of evolution, although morphological and embryological studies continued as before, they were prosecuted with reference to their bearing on evolutionary problems."²

We could not ask for anything more explicit than this. For many years, American scientists had been devoting much attention to morphology — the structures of animals and plants — and embryology — the study of life before birth; but they were still believers in special creation. Furthermore, all the alleged evidence for evolution that had been presented by Darwin's predecessors failed to convince them. Then came along Darwin's persuasive natural selection theory, and behold, a marvelous change took place. All their scientific studies took on an entirely different light. They began to see in morphology and embryology things that they had never seen before. What is more important, their further investigations in these sciences were controlled by the desire to find corroboration of

¹ "A Century of Science in America", 420.

² Idem: 410.

the evolutionary theory, which they had adopted. And human experience tells us that a person generally finds what he is looking for.

So we discover that two of the three great fields from which evolutionists now draw their proof had first to be interpreted by an evolutionary theory — had to be viewed through Darwin's glasses — before they could offer the "right sort" of evidence. In law, such witnesses would be described as tampered witnesses, and would be thrown out of court.

We turn now with interest to see whether Darwin's theory had the same effect on the third great field of science from which evolutionists draw so heavily — paleontology, or the study of the fossils. Sir Archibald Geikie, in his historical sketch of the science of geology, of which paleontology is a part, informs us that previous to Darwin's time the "whole English-speaking world" of geologists "were inclined to disbelieve" that geology furnished "conclusive evidence" in favor of evolution. "The youngest of the schools of geological thought," he tells us in the next paragraph, "is that of the evolutionists." Then follows the explanation of this change of view: "The publication of Darwin's 'Origin of Species' in 1859, in which evolution was made the key to the history of the animal and vegetable kingdoms, produced an extraordinary revolution in geological opinion. The older schools of thought rapidly died out, and evolution became the recognized creed of geologists all over the world."¹

"An extraordinary revolution in geological opinion" occurred. Why? Because of a wealth of new discoveries in the rocks that forced a change of view? No. Simply because geologists began to look at the rocks through the glasses of Darwin's theory. They reasoned that if species are really changing, as the supposedly correct natural selection theory seemed to prove, then the record of the fossils must be adjusted to harmonize with evolution. And by a strange irony, the disciples outdid

¹ Encyclopaedia Britannica, article "Geology" XI, 441, 644.

their master in this difficult task of harmonizing; for to Darwin's credit it must be said that he acknowledged that the rocks presented many well-nigh insuperable objections to the evolution doctrine. To be sure, his disciples, the evolutionary school of geological thought, which now dominates the English-speaking world, are forced to recognize a certain "imperfection in the geological record." But more of this later.

The point that here interests us is that this authoritative quotation from Geikie furnishes us with proof that the third of the trio of witnesses has been tampered with. And with the testimony of these three witnesses the professors in our modern colleges endeavor to establish their case in favor of evolution.

It is evident that the trustworthiness of these three witnesses' testimony hinges on the soundness of Darwin's theory. If his theory proved true, their testimony, valuable as it might be in corroboration, would be unnecessary. If it proved false, their testimony, convincing though it might seem, would be quite worthless.

And worthless it is; for Darwin's theory is to-day discounted by an increasing number of the most eminent scientists. A few brief confessions from leaders in the evolutionist camp will prove this beyond a question. Says Dr. J. T. Cunningham, in the official organ of the British Association for the Advancement of Science, "I venture to say that few who have made a special and practical study of evolution, and are well acquainted with recent progress in that study, have much faith in natural selection."¹

John Burroughs, who, until the time of his death, was one of America's leading naturalists, declared that Darwin had been "shorn of his selection theories as completely as Samson was shorn of his locks."²

From Dr. M. M. Caullery, a noted French savant, come these words: "Since the time of Darwin, natural selection has remained a purely speculative idea."³

¹ *Nature* March 9, 1922. ² *Atlantic Monthly* August, 1920. ³ *Science* April 21, 1914.

Finally this sweeping statement from Dr. D. H. Scott, of England: "For the moment, at all events, the Darwinian period is past; we can no longer enjoy the comfortable assurance, which once satisfied so many of us, that the main problem had been solved—all is again in the melting-pot. By now, in fact, a new generation has grown up that knows not Darwin."¹

This presents us with an intellectual phenomenon. Darwin proposed such a plausible theory as to how species change, that he succeeded in converting scientific men from creationists to evolutionists. He succeeded, furthermore, in giving an evolutionary interpretation to the facts drawn from the various sciences, and in directing all future scientific study along evolutionary lines. Now evolutionists admit that Darwinism must be dropped to the level of an unverified speculation; and in the same breath, they assert that evolution should be elevated to the dignity of an established law. "A new generation has grown up that knows not Darwin," yet knows nothing else but the evolutionary doctrine. An "explaining Darwinism" caused evolution to take "its definite place as the dominant declaration in the biological credo"; now the explanation no longer explains, but the "biological credo" is not revised, and the biologists are more creed-bound than ever.

In other words, Darwin's views, which really put life and a forward movement into the evolutionary theory, have been discarded, still the evolutionary theory rides blithely on and at an ever-increasing pace. We have heard of the Ford that ran for a long stretch, on its reputation, after the engine fell out; but the facts are that it was running on momentum. Thus with evolution. The occupants of the Ford might have endeavored to prove that all was well with their machine, by pointing to the circumstantial evidence of rapidly revolving wheels; but the only reply needed would have been to remind them that these wheels were running on the momentum imparted by an engine that could be seen lying back along the road. And

to the modern evolutionists who confidently set forth the circumstantial evidence of embryos and fossils as proof that all is well with their theory, we need simply quote from their own historians, who record that embryos and fossils were given their evolutionary significance by a certain theory which now lies discarded back along the evolutionary road. The fact that both the Ford and the evolutionary theory may be moving along faster than before, proves nothing -- except that both must be running downhill.

AN HONEST CONFESSION

Darwin himself was frank enough to say, in the concluding chapter of his "Origin of Species," that all depended on what angle the evidence was viewed from. He writes:

"Although I am fully convinced of the truth of the views given in this volume, I by no means expect to convince experienced naturalists whose minds are stocked with a multitude of facts all viewed, during a long course of years, from a point of view directly opposite to mine. . . . But I look with confidence to the future — to young and rising naturalists."⁶

One's breath is quite taken away by such an admission. Evidently the father of modern evolution realized that the evidence in the case was such that "experienced naturalists" might remain wholly unconvinced by it. He also realized, as do all successful leaders of new movements, that the rising generation offers the best hope. And success in impressing a new view on youthful minds proves nothing as to the truthfulness of the view. It may simply indicate skill on the part of the teacher. Truly the human brain is a strange organ. When one conception of things is impressed on the mind, something like a miracle is necessary if a new view is to be obtained. But, sad to say, in the case before us the very necessary miracle has not taken place. The present generation of scientists, who obtained their first impressions of nature through Darwin's glasses, still see only evolution in nature, despite the

⁶ Part II, 206, 208 (P. P. Collier & Son ed.).

fact that the glasses are broken. The image has become burned on their mind's eye.

It is to be expected that evolutionists should to-day attempt to minimize the weakness that is exposed in the evolution doctrine by the collapse of Darwin's theory and every other theory regarding the cause. This is most natural. Human experience teaches us that a person usually tries to minimize the importance of an objection he can not meet, and the more weighty the objection the more desperate the attempt. But the history and logic of this case completely refute the evolutionists' statement that the collapse of any "working theory of evolution" in no way affects the soundness of the general theory.

However, there is one well-known evolutionist to-day who is so fair as to confess that our line of attack is directed against the weakest point in the evolution ranks. After declaring that "the principal thing needing now to be known about evolution, is to know what causes it," Dr. Vernon Kellogg exclaims:

"Oddly enough the anti-evolutionists have taken little advantage of this uncertainty among the evolutionists concerning the causal explanation of evolution. . . . They could have made more trouble if they had stressed more the differences of opinion among the evolutionists regarding the causes and control of evolution."

With these historical facts clearly before us, what need is there of examining the circumstantial evidence which to-day is so confidently brought forward as irrefutable proof in favor of evolution? Remembering the story of the equivocal—or rather valueless—testimony of the rapidly revolving Ford car wheels, the reader will be loath to decide that the evidence of three tampered witnesses proves that evolution is really a "going" concern.

As has already been stated, this circumstantial evidence consists in the interpretation placed by evolutionists upon the various facts drawn from the three sciences of comparative anatomy, embryology, and paleontology. In the following chapters, we shall discuss these three lines of evidence in their order.

Do Similarities Prove Evolution?

THE various animals, from the simplest one-celled creature whose home is the stagnant pool, up to and including man, can be arranged in a gradually ascending scale of complexity. Further, they have many similarities in their physical structure; for example, man, in common with many animals, has a backbone. These facts, the evolutionist declares, prove that the higher forms of life came from the lower — that our most distant ancestors lived in a stagnant pool.

But does such a conclusion necessarily follow? "Yes," dogmatically asserts the evolutionist, and rests one third of his case on this argument. We are willing to concede that at first blush it seems like a plausible explanation. But when we are considering circumstantial evidence, we must remember that plausibility is not necessarily synonymous with truth. An illustration will help to make clearer this most essential point. Suppose a murdered man is found one morning in a vacant lot. The police learn, from a person living in the same block, that a man, hatless, ran along that street in the middle of the night, and entered a house farther down. The police go to this house and find a man there. They inquire as to the time he came home the night before. "Midnight," he replies. They scrutinize him closely and they find a splotch of red on his sleeve. The police take him off to the police station, and the newspaper reporter rushes his story for the first edition of the afternoon paper. By the time we have read the thrilling account in the "extra," we have decided that beyond doubt the guilty man has been captured. The alleged murderer has received what is known, to our disgrace, as a "newspaper trial," and stands condemned. The next edition informs us that further questioning of the man revealed that midnight is his regular time to come home, because he works on a night shift at a factory; that he always comes along that street, because it is the most direct route to his

home; that he had lost his hat that night at the factory, and had remarked to some of the employees—who were called in to verify his statement—that he guessed he'd have to run all the way home to keep from catching cold; finally, that the scarlet stain on his coat was nothing more than red ink.

This story, which could be duplicated almost any day in any city, reveals the weakness inherent in circumstantial evidence. The man who brings forth such evidence to prove his case—in this instance, it is the evolutionist trying to prove the truth of evolution—must show not only that the evidence set forth harmonizes with the theory he is trying to establish, but that this evidence can not possibly be harmonized with any other theory. The rule in courts of law is stated in these words: "In order to sustain a conviction on circumstantial evidence, all the circumstances proved must be consistent with the hypothesis that accused is guilty, and at the same time inconsistent with the hypothesis that he is innocent, and with every other rational hypothesis except that of guilt."¹

All we need do, then, is to furnish another plausible explanation of the facts of comparative anatomy, and the evolutionist's argument collapses. This is an easy task. We would start with the assumption of the existence of an all-powerful God. And in these days when evolutionists are endeavoring to free themselves from the charge of irreligion, few of them would be so foolhardy as to challenge our assumption. Moreover, should they do so, such a denial could not offset the conclusive conviction to which a contemplation of the heavens and the earth leads; namely, that there exists a controlling, intelligent Power in the universe. And this Power we are pleased to call God.

Now, would it be reasonable to believe that when God decided to create this world, He would desire to populate it wholly with one type of life—minute organisms that live in the slime, or reptiles that crawl on the earth, or birds that fly in the air? No. It would be far more

rational to suppose that He would create a great variety of life. This, of course, would produce a gradation from simple to complex. And when, in His wisdom, He saw fit to employ a certain piece of mechanism—a backbone, for instance—in the construction of one kind of animal, might He not naturally be expected to use that same piece of physical mechanism in the construction of other kinds of animals? That would merely be economy of effort.

Shall we not credit God with the same efficiency we ourselves manifest in the construction of different kinds of machinery, as when we use a piston and shaft in numerous kinds of machines, because they are the best to use? But who would say that a highly complex airplane motor evolved from the one-cylinder gasoline engine, because, forsooth, both possess piston and shaft, valves and cams? The most that could be concluded from an examination of those two engines would be that the same master mind constructed both. And as truly, all that could logically be deduced from the similarities in structure of animals is that the same Master Mind created both; at least, to state the matter most conservatively, that is a wholly sufficient explanation. In short, the facts drawn from the science of comparative anatomy do not demand the evolutionary theory—they can be explained equally well in terms of the creation story.

In fairness it should be said that some leading evolutionists admit that the evidence furnished by comparative anatomy is sadly inconclusive. Said Huxley, the greatest evolutionary champion of the last generation, "No amount of purely morphological evidence [the kind of evidence we are examining in this chapter] can suffice to prove that the forms of life have come into existence in one way rather than another."

Dr. H. F. Osborn reveals the weakness in the evidence when he states that "from comparative anatomy alone it is possible to arrange a series of living forms which, although structurally a convincing array because placed in a

graded series, may be, nevertheless, in an order inverse to that of the actual historical succession.”² A more damaging admission could hardly be conceived. If the evolutionists are forced to acknowledge that in some parts the “convincing array” of a “graded series” is valueless, why should we be expected to take any stock in the argument?

BLOOD TESTS

In this connection, a word might appropriately be said regarding blood tests. As the result of a series of highly technical experiments performed by a Cambridge University professor in 1904, chemical similarities were proved to exist between the blood of man and that of various animals. We might challenge these findings, on the ground that they lack confirmation; for during the score of years that have since elapsed, little or no attempt has been made by other experimenters to check up on them. We might also challenge them on the ground that the method of experimentation made possible the use of only a portion of the elements of the blood. But valid as these and other similar objections may be, we shall waive them and strike at the very foundation of this blood test argument by attacking its logic.

In briefest form, the argument is: Similarities prove relationship, there is similarity between the blood of man and that of animals, therefore man and the beasts are related. But we have already learned that similarity of bodily structure does not necessarily prove relationship; why then should similarity of blood be considered as proving it? The whole argument stands or falls with the argument from comparative anatomy, and hence it falls. In fact, it is simply the comparative-anatomy argument in new dress, the only difference being that it is more highly colored! To say that similarity of blood proves blood relationship is to be guilty of using a pun in the place of logic — of darkening counsel with words.

Passing notice should also be given to the evolutionary argument based on the geographical distribution of plants

² Encyclopaedia Britannica. XX. 596.

and animals. Darwin, in his travels, observed that some of the species on islands closely resembled species on the nearest mainland. He reasoned that these similar species had doubtless arisen from one common stock, and that their partial difference proved that the various forms of life change throughout the centuries until they ultimately become wholly distinct species.

On such reasoning evolutionists have depended heavily from that day to this. In Darwin's time, such an argument was a powerful one against the creationists; for the believers in Genesis gave the most restricted definition to the word "species." Our twentieth century breeding tests were then unknown, and the slightest variation between two birds, for example, was considered sufficient to place them in entirely different species. Such rigid conceptions of the fixity of species admittedly put the creationists in a hard place. But the light which experiments now throw on the subject of variation allows of a much broader conception of the term "species" without surrendering the essential idea conveyed in Genesis, where each type of life is commanded to bring forth "after its kind." As Dr. William Bateson has already been quoted as confessing, "Variation of many kinds, often considerable, we daily witness, but no origin of species."

Probably Darwin and the rest of the evolutionists have been correct in reasoning that the closely similar forms of life on the mainland and its adjacent islands came from a common stock, one of the "kinds" of Genesis. But in view of our better knowledge of variations, we may rightfully challenge the statement that these divergent forms which sprang from one stock, have really become essentially different "kinds." The laboratory experimenter can produce from common parents offspring that vary as much as the island and mainland types. Yet the experimenter admits that he has produced no new species. Why then should the evolutionary explorer claim that he has discovered new species in the varying types he may encounter on an island visit?

Is the Body a Museum of Antiquities?

IN AN attempt to make more plausible the evolutionary interpretation of the facts of comparative anatomy, and to neutralize the creation-story explanation, the evolutionist introduces the argument from vestigial remains. The claim is that certain parts of our anatomy are the vestiges, the remains, of organs that we formerly used, but which are no longer of value since we have developed into human beings. For example, it is stated that the appendix is a vestige of our former herbivorous days — our ancestors are said to have been a vegetarian variety of animal — and that the coccyx, a group of bones at the base of the spine, is the vestige of a tail.

With the greatest composure, the evolutionist inquires, "What would be thought of a mechanic who, after building a wagon, proceeded, in his building of an automobile body, to install in it some useless feature of a wagon?" The parallel which we are obviously supposed to draw is that if the great Mechanic of the universe constructed the bodies of all the animals, as Genesis declares, He made a very poor job of it. We do not want, in this part of the book, to wander too far into theology, but we will digress far enough to make this observation: Granting for the moment that there are vestigial remains, then the only way we can free God from the blasphemous charge of being an unskilled mechanic is to leave Him out of the scheme altogether and make the origin of species a godless affair.

However, to adopt such an atheistic conception of our world is not popular with the large majority of modern evolutionists, who are making a frantic attempt to harmonize evolution with religion, and refer to it as being the method God used in populating the earth with its varied forms of life. But if evolution is God's method, then the argument from vestigial remains is still an indictment of God's skill — unless we consider God as handicapped by His method and unable to carry out a more ideal plan.

That is to say, we must conceive of God as being simply finite, like ourselves. Either atheism or a finite God must be the evolutionist's view, else the vestigial-remains argument that he hurlis at creationists becomes a boomerang. Evolutionists can take whichever horn of the dilemma they choose: either surrender their vestigial-remains argument against creation, or else confess that they believe in a finite God, who, needless to say, is really no God at all.

ARGUING FROM IGNORANCE

So much, then, for the theology of the argument. What of the scientific aspect? What about these alleged vestiges? Why are they called vestiges? Because the evolutionist declares he can discover no use for them. It would be difficult to imagine a simpler answer than this—and, to the believer in evolutionary infallibility, a more satisfying one. But we are just presumptuous enough to inquire whether all the functions of the body organs have been discovered. If so, what is the need of further investigations in anatomy and physiology? If not, how can the evolutionist feel so safe in dogmatizing on vestigial remains? To argue from one's ignorance is a strange procedure for supposedly scientific men to follow. And that such a method should be employed to-day becomes doubly strange, since its fallacy has been so clearly revealed by recent discoveries. We shall illustrate:

Evolutionists of a generation ago regarded the so-called ductless glands of the body, such as the thyroid gland in the neck, the pineal in the brain, and the adrenal bodies on the kidneys, as useless remnants inherited from some animal ancestor. But medical experimentation has demonstrated that these ductless glands control some of the most essential functions of the body, such as physical and mental growth. From being considered worthless—because the "wise men" of a past generation were unable to discover their use—these glands are now elevated to the vital position of body governors. A greater contrast is scarcely conceivable. The thyroid was one of those

whose value was earliest discovered. This provoked from the great English apostle of evolution, Huxley, the truly scientific caution, "The recent discovery of the important part played by the thyroid gland should be a warning to all speculators about useless organs."¹

But this timely caution from one of their own leaders seems to have fallen on deaf ears; for speculation about vestigial remains has gone on unchecked—except where a discovery stops speculation about a specific "vestige." We are informed that there are more than one hundred eighty such "remains" in the body. But one after another, these supposedly useless parts are proved valuable. We might leave the subject at this point, for evidently nothing can be proved from it; but we can not resist the temptation to expose the infantile nature of the proof for evolution that is drawn from certain of these one hundred eighty "remains."

INFANTILE EVIDENCE FOR EVOLUTION

To illustrate: In a recent work by Dr. Richard Swann Lull, of Yale University, is found a section on this subject. He devotes several pages to describing the most significant and convincing of the so-called vestiges, in support of the theory that our ancestors lived in the trees—were arboreal—as the evolutionary theory demands. After describing several alleged vestiges, Doctor Lull, who is an eminent evolutionist, says:

"Another phenomenon which has received a similar interpretation—that of arboreal life—is the occasional dreams one has of falling through space with the violent instinctive effort often undergone to prevent disastrous consequences. And the strange thing about it is that in the dream the fall never ends fatally, for that is an experience which could not be transmitted to offspring, for such would not exist, while that of the fall could. . . . These examples out of many—Widersheim says one hundred eighty—are sufficient to show that the human body can not be considered as a perfect final work of creation, but rather the ultimate product of ages of evolutionary change, resulting in a very imperfect being from the physical point of view—a veritable museum of antiquities!"¹

¹ Quoted by Price, George McCready, "The Phantom of Organic Evolution": 130.
"Organic Evolution": 667, 683.

Such evidence may be sufficient, perhaps, to prove evolution to some people, but not to those who are acquainted with the fact that bad dreams are simply the result of bad diet, or at least can be explained without introducing the factor of bad ancestors. Very wise evolutionists are prepared to reject the Bible as a valueless record, because, say they, it is the result of the visions and dreams of irrational individuals. And then, behold, they turn about and endeavor to establish their "scientific" explanation of things on dreams—dreams that are plainly the result of a mix-up in the stomach and not in the ancestors.

Viewing the subject historically, and remembering how one after another of these "vestiges" has been proved useful, we must conclude that there is only one unquestioned illustration of vestigial remains—the vestigial-remains argument itself, which becomes more and more of a useless appendage on the body of evolutionary arguments.

[Note. Since this chapter was written, Sir Arthur Keith, one of England's most famous surgeons, and an evolutionist, has made a remarkable pronouncement regarding the appendix. Writing in the official organ of the British Association for the Advancement of Science, he presents the results of his study of this so-called vestige. He explains how the appendix regularly increases in size until about the twentieth year, thereafter shrinking slowly. Then he adds the rather obvious comment, "An organ which increases in length until the twentieth year, or even until the fiftieth, does not merit the name vestigial."]

He sums up the case for the appendix in these words: "The evidence, such as it is, leads us to believe that when the appendix breaks down under the conditions of modern civilization, it does so not because it is 'vestigial,' but because of its inability to withstand the conditions to which it is being exposed."

Farther along in his article, which deals not only with the appendix but with the whole question of alleged remains, he makes the astonishing admission that "our list of 'useless' structures decreases as our stock of knowledge increases."¹

The body of evolutionary arguments no longer possesses an appendix. And we may reasonably conclude that it has been quite successfully and completely removed, for the operation was performed by a surgeon of international repute. And as Dr. Keith's "stock of knowledge increases," we may expect him to perform further dismembering operations.]

¹ *Nature*: December 12, 1926.

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Do We Climb Our Ancestral Tree?

EMBRYOLOGY, as the reader will recall, has to do with the study of life before birth. On the facts drawn from this science, evolutionists depend very heavily for their proof. The higher animals, including man, in their embryonic development, bear a superficial resemblance, in parts of their anatomy, to various parts of the anatomy of lower types of life. Thus, at one stage, the human embryo has in the neck a partly developed structure that has been thought to bear a general resemblance to the gill slits of certain kinds of fishes; and a group of vertebrates extend beyond the lower end of the partly formed body, like a tail. In fact, in the whole body there is a degree of superficial resemblance between the human embryo and the embryo of lower forms of life.

Evolutionists declare that these facts prove that the higher forms of life came from the lower, and that the higher form repeats, or recapitulates, in a condensed and abridged fashion, all of its past ancestry, during the embryonic stage—that is, from the time of conception to the time of birth. The "gill slits," for instance, in the human embryo are said to be proof that the ancestors of man, in their upward development from the slime-dwelling microbe, passed through a fish stage. In other words, the embryo climbs its family tree.

This recapitulation argument, as it is frequently called, possesses at least the one redeeming feature of graphicness. The thought that a partly formed individual, possessed of only a fraction of the abilities of a newborn infant, should have the biological agility and the strength of memory to enable it to climb safely and correctly an ancestral tree millions of years old, fascinates the imagination. But we hardly need repeat the caution that resemblances prove nothing. This caution becomes doubly pertinent in view of the method by which all life develops.

All higher forms of life start from a microscopical cell. In this simplest form, a fish and a snake, a rabbit and a

man—to cite comparisons at random—could scarcely be distinguished one from another, even with the aid of a powerful magnifying glass. But such resemblances would prove too much for even the most ardent evolutionist, and would bring the evolution theory into hopeless confusion. If, at the very start of life, the enormous difference between a man and a rabbit, for example, may be almost perfectly concealed by superficial resemblance, then are we not justified in looking with suspicion upon the whole argument based on resemblances? Furthermore, seeing that the various forms of life develop in exactly the same fashion—namely, by the growth and division of this one cell into two, and these two into four, and so on—should we not naturally expect that the higher forms of life, in their upward progress by cell multiplication, would at certain stages simulate physical characteristics of simpler forms of life that had ended their development lower down in the scale? But such similarity does not necessarily give any clue as to blood relationships.

Let us illustrate: Seeing that the necessary procedure in building brick structures is to start with one brick and add thereto, we have all had the experience of wondering what a partly constructed building is going to be; for in its early stages, an apartment house may closely resemble a factory building, and a store a garage. In the very nature of things, such similarities must be present; fundamental rules of building and economy of effort demand them. And may we not believe that God, who "built all things," employed the best and most efficient method of building the different forms of life, as we see it illustrated in embryonic development, without necessarily concluding that one form of life came from another? But—sad commentary it is on the perversity of frail humanity—no sooner do men learn that the most efficient method of embryonic development is in operation, than they conclude, not that an omnipotent, intelligent Being created each form, but that He had little or nothing to do with the whole affair.

The "gill slits" in the human embryo have nothing to do with the development of man's respiratory organs, as do the true gill slits in the fish. And the group of vertebrates that, in the partly formed embryo, extend beyond the end of the spine, thus crudely resembling a tail, are ultimately inclosed by the body and form the floor of the posterior pelvic cavity.

But why pursue further the examination of this second main piece of evidence for evolution? Obviously the evidence from embryology is as equivocal and uncertain as that from comparative anatomy, which we examined in an earlier chapter. Indeed, were it not for the reactionaries in the evolutionary camp, this chapter would be superfluous; for most of the leading evolutionists of to-day place little or no faith in the evidence from embryology—that is, the recapitulation argument. There is no need that we go into technical details as to how an increase in knowledge on this subject has led the foremost investigators to lose faith in the soundness of the argument. We shall simply quote from a few whose testimony is valid in evolution circles. Says Professor Wm. B. Scott: "Thirty years ago the 'recapitulation theory' was well-nigh universally accepted. . . . Haeckel called this theory the 'fundamental biogenetic law' and upon it he established his whole 'History of Creation.' Nowadays, that 'fundamental law' is very seriously questioned and by some high authorities is altogether denied."¹ To state the matter facetiously, the argument from embryology belongs to the embryonic period of the evolutionary theory's history. Those who hold onto it reveal, therefore, a hopeless case of arrested development. Dr. T. H. Morgan, of Columbia University, declares, in summing up his examination of the argument from recapitulation, "It seems to me that the idea that adult ancestral stages have been pushed back into the embryo, and that the embryo recapitulates in part these ancestral adult stages is in principle false."²

Quotations as damaging as these, might be multiplied without number; but we shall conclude with one more

¹ "Readings in Evolution": 172.

² "Evolution and Adaptation": 68.

characteristic and authoritative pronouncement. Says Professor A. Weber, of the University of Geneva:

"The rapid development of this science [of embryology] was due principally to the enthusiasm created by the spread of the theories announced by Darwin and by Haeckel. Many investigators believed that the question of the origin of species found its solution in embryological discoveries. These attempts to fathom the past history of living creatures justified the almost unanimous belief in what is known as the fundamental biogenetic law."

He then proceeds to point out fallacies in the alleged law, and continues:

"The critical comments of such embryologists as O. Hertwig, Keibel, and Vialleton, indeed, have practically torn to shreds the aforesaid fundamental biogenetic law. Its almost unanimous abandonment has left considerably at a loss those investigators who sought in the structure of organisms the key to their remote origin or to their relationships."

This quotation sets forth two important points: first, it was the theories of Darwin and others which led to the belief that embryology supported evolution; and second, the "almost unanimous abandonment" of this argument has "left considerably at a loss those investigators" who thought that in embryology and comparative anatomy was to be found the "key" to the riddle of the origin and relationships of the species. We doubt whether a better illustration could be furnished of how an evolutionary significance was injected into the science of embryology by the theories of Darwin, and of how the collapse of one part of the circumstantial evidence greatly weakens the other evidence.

This brings us logically to the third and last main support of evolution—paleontology, or the study of the fossils; for the order of succession of life which evolutionists thought they had discovered in embryology, has served as the "corner stone" on which the edifice of paleontological theories has been reared.⁴ Thus we have not only exposed embryology, but have also half discredited the fossil evidence in advance.

⁴ *Scientific American Monthly*, February, 1921.
See Griggs, Dr. A. W., "A Comprehensive Geology," Part II, 55.

The Evolutionists' Fossil Fort

THE third and unquestionably the most important of the three main pieces of evidence put forth by evolutionists, is that drawn from the study of the fossils — the science of paleontology, as it is technically termed. "The direct evidence furnished by fossil remains," says Professor T. H. Morgan, "is by all odds the strongest evidence that we have in favor of organic evolution."¹ In this statement all evolutionists concur. When driven back from the outposts of comparative anatomy, vestigial remains, and embryology, they withdraw into their fossil fort, and from there defy all the hosts of Fundamentalism to dislodge them. But though we shall have to encounter a barrage of flying fragments of ancient skulls, jawbones, backbones, and other portions of long-dead creatures, we believe that the sword and shield of clear thinking and sound logic will give us an overwhelming victory.

Our whole earth is one vast graveyard in which lie buried the fossilized fragments of a multitude of animals and plants that lived in the long ago. For a century or more, geologists and paleontologists — as the students of the rocks are called — have been endeavoring to explain in some scientific way how these vast hosts of fossils became imbedded, often under many feet of rock, and to construct a picture of the ancient world. As they dug down into the earth at various points, or examined an exposed vertical surface, such as a cañon wall, one of the first facts observed was that the earth seems to be laid down in layers, or strata, and that these contain numerous kinds of fossils.

The accompanying geological chart shows at a glance the order and names that geologists devised for these strata, beginning at the bottom with the Cambrian, which is said to be the oldest, and ending at the top with Quaternary, which is declared the youngest. Just how the geologists succeeded in working out this elaborate chart, and

¹ "A Critique of the Theory of Evolution" 24.

In determining, as they claim, with absolute accuracy, the relative age of each stratum, does not at this point interest us. For the time being, we shall grant that they have followed a strictly scientific method, and have reached an absolutely correct conclusion regarding the relative age of each part of the earth. With this granted, the truth or falsity of evolution should be capable of quick establishment.

Remembering that the theory of evolution teaches that at first only the simplest forms of life existed, and then, by a long-drawn-out process, extending over many millions of years, other and more complex forms of life developed, we should expect to find in the lowest stratum only the simplest forms of life, and very few forms at that.

But what are the facts? The very opposite of what the evolutionary theory would lead us to expect.

"A complex assemblage of animals bursts upon the scene with dramatic suddenness in the earliest section of the Paleozoic Era [that is, in the "lowest" stratum]. . . . The geological record of life on the earth begins, indeed, with well developed representations of all the chief groups of the animal kingdom, with the exception of the backboned animals. . . . The sudden appearance of so many groups of highly developed creatures at the beginning of the Paleozoic is the most striking fact in regard to these oldest fossil-bearing rocks."²

The "highly developed" nature of these creatures, which lie buried in the "old-

GROUP	SYSTEM
CENozoic	QUATERNARY (Pleistocene)
	TERTIARY [PILOCENE MIOCENE OLIGOCENE EOCENE PALEOCENE]
MESOZOIC	CRETACEOUS
	JURASSIC
	TRIASSIC
PALeozoic	PERMIAN
	CARBONIFEROUS
	DEVONIAN
	SILURIAN
	ORDOVICIAN
	CAMBRIAN

A Geology chart. Read from the bottom upward, as the Cambrian is the "oldest" stratum and the Quaternary the "youngest."

² Gregory, Dr. J. W., "Geology of To-Day": 194, 195.

est" stratum, is described by another geologist of note: "These old organic [fossil] types are as complex and as highly specialized in their structure as are the animals now in existence."¹

Still more striking is the fact that most of these types of life found in the lowest strata show little or no change as they are traced through the so-called later strata. As the evolutionary champion Huxley declared:

"If we confine ourselves to positively ascertained facts, the total amount of change in the forms of animal and vegetable life, since the existence of such forms is recorded, is small. When compared with the lapse of time since the first appearance of these forms, the amount of change is wonderfully small. Moreover, in each group of the animal and vegetable kingdoms, there are certain forms which I termed persistent types, which have remained, with but very little apparent change, from their first appearance to the present time. . . . The significance of persistent types, and of the small amount of change which has taken place even in those forms which can be shown to have been modified, becomes greater and greater in my eyes, the longer I occupy myself with the biology of the past."²

The next and still more distressing perplexity to the evolutionists is the fact that when a new species of fossil is found in a "later" stratum, this species seems to have little or no direct relation to any found in the preceding strata. Dr. Joseph Le Conte admits that "species seem to come in suddenly, with all their specific characters perfect, remain substantially unchanged as long as they last, and then die out and are replaced by others."³ This is a vital objection against the theory of evolution. Louis Agassiz, one of the greatest scientists of the nineteenth century, and an opposer of evolution, said on this point:

"Were the transmutation [evolution] theory true, the geological record should exhibit an uninterrupted succession of types blending gradually into one another. The fact is that throughout all geological times each period is characterized by definite specific types, belonging to definite genera, and these to definite families, referable to definite orders, constituting definite classes and definite branches, built upon definite plans."⁴

¹ Nicholson, Dr. A., "A Manual of Geology," 87.

² "Discourse Biological and Geological," 341, 344.

³ "Evolution and its Relation to Religious Thought," 261.

⁴ Quoted by Schuchert, Dr. Charles, "A Century of Science in America," 113.

The group of objections which we have here enumerated have been the source of the keenest perplexity to evolutionists from the day when Darwin made evolution popular down to the present time. At the close of a long chapter on the fossil evidence, Darwin said:

"The several difficulties here discussed — namely, that though we find in our geological formations many links between the species which now exist and which formerly existed, we do not find infinitely numerous fine transitional forms closely joining them all together; the sudden manner in which several groups of species first appear in our European formations; the almost entire absence, as at present known, of formations rich in fossils beneath the Cambrian [that is, the "lowest"] strata — are all undoubtedly of the most serious nature."¹

He then proceeds, in a novel fashion, to explain away these "most serious" objections:

"For my part, . . . I look at the geological record as a history of the world imperfectly kept, and written in a changing dialect; of this history we possess the last volume alone, relating only to two or three countries. Of this volume, only here and there a short chapter has been preserved; and of each page, only here and there a few lines. Each word of the slowly changing language, more or less different in the successive chapters, may represent the forms of life, which are intombed in our consecutive formations, and which falsely appear to have been abruptly introduced. On this view, the difficulties above discussed are greatly diminished, or even dis-

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THE SAME REASON STILL USED

Present-day advocates of evolution employ the very same defense as did Darwin, for the imperfection of the record seems to have been little remedied in the half century that has elapsed since Darwin wrote the above apology. Says Professor Wm. B. Scott:

"To present any adequate account of the paleontological record from the evolutionary standpoint, would require a large volume and a singularly unequal, broken and disjointed history it would be. Here the record is scanty, interrupted, even unintelligible, while there it is crowded with embarrassing wealth of material, but too often these full chapters are separated by such stretches of unrecorded time, that it is difficult to connect them."²

¹ "Origin of Species," Part II, §4 (P. P. Collier & Son ed.).
"Darwin and Modern Science": 122.

*144.

In other words, these lengthy explanations, when stripped of their beautiful figures of speech, mean simply this: The case should be decided in favor of evolution despite the fact that some of the most important links in the fossil record are missing. It is analogous to a lawyer's pleading for a favorable decision for his client on the ground that if the evidence could only be found it would surely support his side. To such an argument we respond, How can you prove that the evidence ever existed? For the evolutionist to answer this question demands an infallible knowledge of all past ages; and if he already *knows* just what has happened during all past time, so that he can fill in these missing links with certainty, then there is really no occasion for our discussing this question at all. But, we hardly need add, evolutionists have no such infallible knowledge of the past. The objections which we have cited stand, therefore, as vital difficulties in the way of the evolutionary theory.

To give greater force to these objections, it should be added that the fossils generally are in so imperfect a state that their exact decipherment is often a question. Commenting on this point in connection with the gaps in the fossil record, Dr. George Barry O'Toole, author of a recent scholarly refutation of evolution, cynically declares:

"The stone record of bygone days has been so defaced by the metamorphism of rocks, by the solvent action of percolating waters, by erosion, weathering and other factors of destruction, that, like a faded manuscript, it becomes, even apart from its actual lacunae [gaps], exceedingly difficult to decipher. So unsatisfactory, indeed, is the condition of the partially obliterated facts that human curiosity, piqued at their baffling ambiguity, calls upon human imagination to supply what observation itself fails to reveal. Nor does the invitation remain unheeded. Romance hastens to the rescue of uncertain Science, with an impressive display of 'reconstructed fossils,' and the hesitation of critical caution is superseded by the dogmatism of arbitrary assumption. Scattered fragments of fossilized bones are integrated into skeletons and clothed by the magic of creative fancy with an appropriate musculature and flesh, reenacting for us the marvelous vision of Ezekiel 'And the bones came together, each one to its joint. And I beheld, and, lo, there were

sinews upon them, and the flesh came upon them: and the skin was stretched over them." "²²

But there are still other uncertainties inherent in the geological record, to which the most eminent of evolutionary leaders confess. Professor T. H. Morgan, speaking of the possibility of prehistoric animals' migrating, says, "This possibility of migration of new forms into a new locality makes the interpretation of the geological record extremely hazardous."²³

Coupled with this is the damaging admission by Professor A. C. Seward, of Cambridge University, that "a student who takes an impartial retrospect soon discovers that the fossil record raises more problems than it solves."²⁴ That word "impartial" is very significant in this connection. Without doubt, the learned professor felt that such a qualifying term was vital. And as a leader in the evolutionist ranks, he may surely be credited with knowing whether his associates are cursed with the well-nigh universal weakness of examining evidence in terms of a preconceived theory.

We do not wish to multiply quotations needlessly; but so much reliance has been placed on the fossils, that we desire the reader to know with what uncertainties the evidence is really beset. And obviously the most effective way of revealing this condition is by presenting the admissions and confessions of evolutionists themselves. In January, 1925, Professor L. T. More, of the University of Cincinnati, delivered a notable series of lectures at Princeton University, on the question of evolution. The whole tenor of his addresses, which have now been published under the title, "The Dogma of Evolution," shows that although he still holds on to the idea of evolution, he nevertheless doubts most seriously the validity of the arguments put forth in its behalf. He thus graphically indicts the argument based upon the fossils:

"Evolutionists would have us believe that they have photographed the succession of fauna and flora, and have arranged them

= "The Case Against Evolution": 22. = "Evolution and Adaptation": 22.
"Nature," April 26, 1924.

on a vast moving picture film. Its slow unrolling takes millions of years. A few pictures mostly vague, defaced, and tattered, occasionally attract our attention. Between these memorials of the past are enormous lengths of films containing no pictures at all. And we can not tell whether these parts are blanks or whether the impression has faded from sight. Is the scenario a continuous changing show or is it a succession of static events? The evidence from paleontology [fossils] is for discontinuity; only by faith and imagination is there continuity of variation."²

Now, according to the quotation in the opening paragraph of this chapter, the evidence from fossils is the "strongest" that can be produced in proof of evolution. Patently, then, when we can bring together the statements of such noted evolutionists who are frank enough to confess the weakness in the whole argument, we discover that the evolutionary edifice is not built upon a bomb-proof foundation, as the rank and file of the people have been led to believe.

THE FOSSIL ARGUMENT STATED

Yet, because some of the highest forms of life have been found only in the so-called later strata, the evolutionist contends that the evidence of the rocks is wholly and conclusively on his side, his argument being, of course, that these highest forms of life must have evolved from other and simpler forms of the "older" strata. But in the light of the admissions which we have cited, we are not prepared to allow that this is the necessary conclusion. The reader will observe immediately that this argument rests on the assumption that because these certain highest forms of life have not been found in the "lower" strata, therefore they never existed in those "early" ages. But to prove such an assumption true, demands first, that the whole fossil record be available for examination, and secondly, that this whole record shall have been examined.

To illustrate: For a man to prove his claim that only the last chapter of some classical book contained the word "Hercules," for instance, he must show that he has collected every page of this ancient work and that he has examined every line. But are the evolutionists prepared

² "The Degrees of Evolution": 120, 161.

to do this? Can they show that they have collected every page of the fossil record? No! On the other hand, as we have already noted, they have stressed the imperfection of the geological record, to escape the force of the attacks based on the absence of transitional links and the complexity of life in the lowest stratum, which attacks, Darwin confesses, are of "the most serious nature." But now, after pleading the fragmentariness of the record in order to ward off two vital blows, they proceed to build up their positive argument for evolution on the suppressed premise that the fossil record is virtually complete! The fallacy of thus reasoning two ways at once is too painfully apparent to need comment. However, we wish to cite just one of many possible examples which could be presented, of the untrustworthy nature of the argument for evolution which is built on the absence of certain higher forms of life in the "lower" strata.

Until recent times, most evolutionists held that man, the highest of living creatures, did not exist in the fossil state except in the very "latest" stratum, the Quaternary. But modern discoveries have been revealing human bones in "lower" and still "lower" strata, until there are eminent evolutionists to-day who state that man probably lived as far back as the Oligocene stratum, which, according to evolutionary chronology, represents millions of years.*

But such discoveries as these do not trouble the evolutionists one whit. They declare that these new findings simply reveal that man branched off from the trunk of the evolutionary tree of life at a point much farther down than had formerly been supposed. And if continued discoveries indicate that a specific type of life must have branched out before Cambrian times—that is, "below" the first regular stratum—the evolutionist confidently assures us that the branching took place some time before recorded geological history began. Says Dr. A. C. Nodé, of the University of Chicago, "Succeeding discoveries in the geological history of plants and animals convince us more and more of the

* See Osborne, Dr. H. F., "The Earth Speaks to Bryan," p.

long duration of the unrecorded stage of evolution."* By such reasoning as this, a defense is prepared in advance against almost any discovery of higher forms of life in the "earlier" strata. Again must we call attention to the fact that it is not a scientific procedure to appeal from the known to the unknown, from recorded to unrecorded history, in support of a theory. However, though such a course is not scientific, it is most satisfactory for the exponents of the theory, in that it removes the problem from the field of discussion; for mankind, with the exception of evolutionists, are loath to dogmatize on the "unknown" and the "unrecorded." And thus the evolutionists think to win the case by default.

If a discovery be of too revolutionary a nature, and would necessitate too great a revision of the evolutionary theory, an attempt is made to discredit it by describing it as a freak of nature or the like. A choice illustration of this is found in connection with the "Doheny Scientific Expedition" to the Hava Supai Cañon of northern Arizona in the latter part of 1924. The director of the expedition was Samuel Hubbard, curator of the Oakland, California, Museum. The scientist was Dr. Charles W. Gilmore, of the United States National Museum. High up on the cañon walls, unquestionably of great age, were found pictographs, or drawings, of various animals, such as the elephant and the ibex. Included among these was a drawing of a creature that very definitely resembles a dinosaur, a large reptile said to have become extinct along about "Triassic times"—that is, about halfway up the geological column. The general appearance of this long-dead type of monster may be easily imagined because of the many well preserved skeletons that have been found. Further, to quote from the official monograph on the expedition:

"That dinosaurs were in the vicinity, is proved by the tracks we discovered, which were identified by Mr. Gilmore as belonging to one of the carnivorous dinosaurs."

* *Journal of Geology*: May-June, 1922.

"The fact that some prehistoric man made a pictograph of a dinosaur on the walls of this cavern upsets completely all of our theories regarding the antiquity of man." "Either man goes back in geologic time to the Triassic period, which is millions of years beyond anything yet admitted, or else there were left over dinosaurs which came down into the age of mammals.

"The next question is, What kind of man? Was he a low-browed, big-jawed, ape-like creature of small intelligence, . . . or was he a being more after our own image?

"Is it not true that this mottled picture on the wall of this lonely cavern in far-off Arizona is 'like a voice calling in the wilderness,' that is eloquent of many things?

"It says: 'The man who drew me made and used tools. He had the patience to chip an outline in hard stone with a crude flint, and he had the perseverance to finish the job. He had an eye for proportion. He had the good judgment to select a medium which has preserved his work through unguessed ages, almost untouched by the obliterating hand of time.' . . . He felt the same urge to create something which links us to the gods. We submit, in the face of this evidence, that the 'ape-man' (if there ever has been such a creature) is buried still deeper in the overwhelming ages of time."¹¹

Mr. Hubbard, who wrote the report from which we have just quoted, seems possessed of that rare virtue of stating unreservedly what is the real import of an unusual discovery. But that the evolutionary champions would permit to go unchallenged the validity of a discovery that upset "completely" all their theories on man's antiquity, is almost inconceivable. On the following page is Mr. Hubbard's interesting reply to our inquiry as to the conclusions which paleontologists had reached concerning the dinosaur picture.

A DINOSAUR SACRIFICED TO A THEORY

Let us note specifically what Dr. Roy Chapman Andrews, leading authority on dinosaurs, said when the dinosaur picture was shown to him. So far as general proportions were concerned, he could find no real reason why it should not be considered a dinosaur. But he knew that if he should allow himself to draw this obvious deduction, he would in one breath surrender half of the evolu-

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July 6, 1925.

Brenton S. Bishop, Associate Editor,
Signs of the Times,
Mountain View, Calif.

Dear Mr. Hubbard:

Regarding the reception of my ~~signature~~ other scientists. In the language of the "Times" some two of them have "stepped up to their hind legs and passed the air-horn in the main their objections might be described as futile. Roy Chapman Andrews quipped when I showed him the Pioneer picture. Then he began to flounder. He said, "It is a camel". I showed him a photograph of a camel. Then he said, "It is a leopard". It is impossible, it cannot be a dinosaur because ~~it has~~ fact dinosaurs were extinct 12 million years before man emerged".

Dr. Clark Frazier of the American Museum as quoted in the S.T. of April 20th, said it might be a kind of a lizard, or the result of the freakish action of Nature. He floundered a little more when he said it was a "magazine rat", or a "man with a tail" or a "Thunday bird". All of this is just "school boy stuff" and it tends to disgust me with the mental calibre of our leading high positions in our leading institutions, and supposed to be earnest students of the ~~globe~~.

Very sincerely yours,

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tionary theories regarding man's origin. To lay violent hands on a theory that to the scientific world has become a religion, would be nothing short of sacrilege. There was therefore but one course left open to him—to denounce the poor dinosaur as a fraud. "It is impossible," he explains; "it can not be a dinosaur, because we know that dinosaurs were extinct twelve million years before man emerged."

Such a pronouncement leaves nothing to be desired. There is an air of certainty and finality about it that makes the man on the street stand in awe! It reminds one of the story of the satirist Dean Swift, who, in a cynical mood

one day, declared that on a stated date a certain townsman would die. The morning after the fatal date, the poor man's attempts to prove to his superstitious neighbors that he was not dead were neutralized by Swift's bland explanation that the townsman had really died the night before and that this fellow was only an impostor!

For the third time within a few pages are we led to inquire, Why, if evolutionists already "know" all about the past, need they trouble themselves further to wander in search of ancient truth? In the present controversy over evolution, much dust has been thrown into the air by the evolutionary spokesmen who inveigh against the theologians as a group of dogmatists unwilling to accept evidence. Doubtless the theologian is guilty of this vice to a greater or less degree; but as a master of it he can not hope to compare with the evolutionist who calmly and unqualifiedly dogmatizes on what happened twelve million years ago—objective evidence to the contrary notwithstanding.

Dr. Clark Wissler is quoted in the second paragraph of the letter as saying that the alleged drawing might be merely "the result of the freakish action of nature." This is not the first time that such an explanation has been offered to account for a troublesome discovery. We can not but agree with Hubbard when he says that such explanations tend "to disgust one with the mental caliber of men holding high positions in our leading institutions, and supposed to be earnest seekers after the truth."

A SWEEPING CLAIM UNDERSTOOD

In the light of such reasoning as these doughty champions of evolution display, it is easy to understand how the sweeping claim can be put forth that, although discoveries are constantly being made, not one of them contradicts the theory of evolution. With such a jury sitting on the case, what else can be expected than that any troublesome evidence will be either explained away or thrown out?

However, we would make very clear that we do not intend, by these statements, to question the intellectual honesty of the evolutionists. We simply charge them with revealing the very state of mind which they attribute to Fundamentalists—implicit belief in a specific theory to the exclusion of anything that contradicts it.

We might close our examination of the fossil evidence at this point, for surely there has been sufficient doubt cast upon it to invalidate it as a convincing proof of evolution. But there is a still more fatal objection that can be brought against it. Thus far, we have proceeded on the assumption that the chronological order in which the strata are placed is as definitely established as the order in which the Persian, Greek, and Roman empires held sway. But, as the next chapter will reveal, the method of arranging the strata is open to the most serious question. And with the chronology of the strata undermined, the evolutionist's fossil fort must completely collapse.

Evolutionists Tinker with Fossil Clock

AS THE reader has had occasion, in the preceding chapter, to refer repeatedly to the geological chart, he has probably obtained the impression that the ground under his feet, no matter whether he be standing in New York or in London, Alaska or Patagonia, is exactly in the order set forth in this chart. But such is furthest from the facts. The order shown on the chart, beginning at the bottom with Cambrian and ending with Quaternary, is found only in works on geology. In nature almost any kind of order may be seen. A geological map of the world much resembles one of grandmother's crazy quilts—in one corner of a continent, Jurassic rocks are on the surface; in another part, Carboniferous; while in still another section, the inhabitants may be walking directly on the Cambrian, or on the primitive rock that underlies all the strata. At most, only a few of the strata shown on the chart occur at any one place, even though a person should bore down through to the primitive rock that underlies all the strata.

How, then, did the geologists learn to shuffle all these strata together to form the orderly chart found in all modern geologies? The first attempt to devise a method for arranging the strata was made by a German geologist, A. G. Werner, who lived and taught in the latter part of the eighteenth century. From observations made in the small part of Germany in which he had traveled, he gave out the remarkable theory that the world is covered with a series of strata, like the coats of an onion, and that one stratum can be distinguished from another by its mineral content. Though his observations were limited, his influence was large, for students came from various countries of Europe to study under him. His theory held sway for a time; but ultimately the accumulation of evidence from other parts of the world proved it to be absolutely untenable.

About the opening of the nineteenth century, a new approach to the problem was made by William ("Strata") Smith, in England. He devised the scheme of determining the relative age of the strata in England by the fossils they contained. For example, he would examine the subdivisions—for each stratum has several subdivisions—of the one or two strata to be found in a certain locality, and decide on what constituted the most characteristic fossil, or fossils, of each subdivision. Then, when he found one of these characteristic fossils—or "index fossils," as they are termed—in a subdivision of a stratum in another part of the country, he immediately decided upon its chronological relation to the subdivisions of the first locality on the assumption that subdivisions containing the same fossils are of the same age. The relative age of the remainder of the layers in the new locality could then easily be ascertained, even if they contained no already known index fossils; for those underneath were obviously deposited before, while those above were plainly later in time than the specific subdivision whose chronology had been determined. Thus piece by piece, Smith worked out for England the supposedly correct chronological relationship of the subdivisions of what are now known as the Jurassic and Cretaceous strata, sometimes described as the Secondary rocks.

THE UNCERTAINTIES OF THE METHOD

At about the same time, a Frenchman, Cuvier, was employing the very same general method in assigning relative ages to the strata near Paris. And from these beginnings in England and France, and by the application of these methods, the task of arranging chronologically the strata of the whole earth has been undertaken.

The uncertainties, if not fallacies, existent in such a method are surely evident. Says Sir Archibald Geikie:

"It is clear that the geological record, as it now exists, is at the best but an imperfect chronicle of geological history. In no country is it complete. The *lacuna* [gaps] of one region must be

supplied from another. Yet in proportion to the geographical distance between the localities where the gaps occur and those whence the missing intervals are supplied, the element of uncertainty in our reading is increased."¹

The reader will recall that in the preceding chapter, a noted professor was quoted as confessing that the interpretation of the geological record is "extremely hazardous." We must now add the "element of uncertainty" in the very arrangement of the strata themselves!

So much, then, for the uncertainty inherent in this method of determining the chronological order of the rocks. Let us examine its fallacies. We stated that the order in which a few strata were found in one locality was used as the key to unlock the correct order everywhere else. The soundness of such a procedure "depends upon the law that the order of succession of plants and animals has been similar all over the world."² But there is no possible way to prove, on independent grounds, that any such "law" regarding the order in which plants and animals should cover the earth ever held sway. For the word "law" should be substituted the term "assumption" or "hypothesis." The inspiration for such a hypothesis must be traced, not to any supernatural glimpses of the distant past, but to the highly imaginative "onion-coat" theory evolved by Werner. Smith and Cuvier merely substituted encircling layers of fossils for Werner's coats of minerals. Cuvier confessed as much when he said, "How glorious it would be if we could arrange the organized products [the fossils] of the universe in their chronological order, as we can already do with the more important mineral substances."³

But seeing that the alleged law of the uniform succession of ancient life is nothing but a hypothesis—one, indeed, that is tainted with the most questionable historical relations—how can the order of the strata in one locality

¹ Encyclopaedia Britannica, article "Geology" XI, 687.

² Geikie, Sir A., "Textbook of Geology," 1888 (P. F. Collier & Son ed.)

³ Quoted by Price, George McCready, "The New Geology," 57, 68.

be said to afford the key to the world order? To put the question in concrete form: Why should we necessarily conclude that various parts of North America are of vastly different geological ages, simply because the fossils found in these parts are different?

SPENCER INDICTS GEOLOGICAL REASONING

We shall let Herbert Spencer, the philosophic apostle of modern evolution, answer this question, for we need not go outside the ranks of leading evolutionists to discover the weaknesses in their case. In an essay significantly entitled "Illogical Geology," he says, "It can not be concluded with any certainty that formations in which similar organic [fossil] remains are found were of contemporaneous origin; nor can it be safely concluded that strata containing different organic remains are of different ages."

Spencer then calls attention to the fact that at the present time, we have what are known as "zoological provinces"—that is, different sections of a country contain dissimilar forms of animal life—and that the sediments now being deposited in these "provinces" must necessarily contain vastly dissimilar fossils. And he proceeds:

"In conformity with the current style of geological reasoning, an exhaustive examination of deposits in the arctic circle might be held to prove that though at this period there were sundry mammals existing, there were no reptiles, while the absence of mammals in the deposits of the Galapagos Archipelago, where there are plenty of reptiles, might be held to prove the reverse. And at the same time, from the formations extending for two thousand miles along the great barrier reef of Australia . . . it might be inferred that there lived in our epoch neither terrestrial reptiles nor terrestrial mammals.

"But," it will be replied, "in past eras the same, or similar, organic forms were more widely distributed than now." It may be so; but the evidence adduced by no means proves it. The argument by which this conclusion is reached runs a risk of being quoted as an example of reasoning in a circle. As already pointed out, between formations in remote regions there is no means of ascertaining equivalence but by fossils. If, then, the contemporaneity of remote formations is concluded from the likeness of their fossils,

how can it be said that similar plants and animals were once more widely distributed, because they are found in contemporaneous strata in remote regions? Is not the fallacy manifest?"

The closing sentence of this long and cogent essay gives Spencer's conclusion as to the value of paleontology — the study of the fossils — in proving evolution. We read, "The facts of paleontology can never suffice either to prove or to disprove the development hypothesis [that is, the evolutionary theory]."¹

Huxley, who stands at the very forefront of the leading evolutionists of the past generation, replies to the prime query as to whether the fossil order in one locality is the key to the world order, by declaring, "All that geology can prove is local order of succession."² He further affirms:

"In the present condition of our knowledge and of our methods, one verdict — 'Not proven, and not provable' — must be recorded against all the grand hypotheses of the paleontologist respecting the general succession of life on the globe. The order and nature of terrestrial life, as a whole, are open questions. Geology at present provides us with most valuable topographical records, but she has not the means of working them into a universal history."³

There are many who will reply immediately that this statement, made in 1862, is not applicable to-day, because we have made so many discoveries in the years since then. But "our methods," of which Huxley speaks, have not been changed with the years; therefore the indictment is valid, despite any increase in "our knowledge" of geology. Furthermore, when Huxley, in the very next sentence, inquires, "Is such a universal history, then, to be regarded as unattainable?" and answers his own query with the statement that "the reverse is to be hoped; nay, it may not be impossible to indicate the source whence the help will come," he does not proceed to "indicate" that the means for working the record "into a universal history" will be supplied by additional fossil discoveries. Instead, he points out that the solution of the problem will be found by the discovery of the "law of evolution." "And then, if ever," he continues, "we shall be able to begin to discuss,

¹ *Idem* 247-251.

² *Ibid.* 276.

³ "Discourse Biological and Geological": 226.

⁴ *Idem* 234, 287.

with profit, the questions respecting the commencement of life, and the nature of the successive populations of the globe, which so many seem to think are already answered.”

No one can question such reasoning; for certainly, if it were possible to establish, on independent grounds, the “law” by which all past life developed on the earth, it would be an easy and safe task to restore in systematic order the ruins of a former world of fossils, and to bridge the immense gaps between the local order of one country and that of another. To illustrate: It would not be difficult to reconstruct an ancient building from the scattered ruins if we had the blue print—the “law,” as it were—which showed us how one stone should be placed upon another. And even though large parts of the ruins might be missing, we could bridge over the gaps and restore the general likeness and symmetry of the structure. But the reconstruction must be made from the blue print, and not the blue print from the reconstruction; otherwise we could never prove to a critical world that the form and arrangement of the reconstructed ruins were not the product of our own imagination instead of the reflection of the plans of the original architect.

TRUTH OF EVOLUTION ASSUMED

Thus with the fossil ruins of a former world. Huxley confessed the need of a “blue print” of the plan employed by the Architect of the universe, in order to “be able to begin to discuss, with profit, the questions respecting the commencement of life, and the nature of the successive populations of the globe.”

This essay of Huxley’s was written before Darwin’s plausible theory as to the plan of the great Architect had obtained any general circulation or acceptance. The reader will immediately recall the evidence presented in a former chapter as to the effect of Darwin’s theory on geologists. We quote again the short statement from Geikie.

"The publication of Darwin's 'Origin of Species' in 1859, in which evolution was made the key to the history of the animal and vegetable kingdoms, produced an extraordinary revolution in geological opinion. The older schools of thought rapidly died out, and evolution became the recognised creed of geologists all over the world."¹¹

Not by the slow accumulation of more fossils was the change of view brought about, but by the discovery of the alleged law by which ancient life developed. On the strength of this "law of evolution" modern geologists really must depend when they attempt to correlate into one world system the disconnected groups of strata scattered over the earth.

That geologists of to-day do base their classification of strata on the assumption that the so-called law of evolution is true, is frankly stated by Professor Wm. B. Scott. After declaring that the order in which the strata of one locality are found "will not carry us far in an endeavor to compile a history of the whole earth," and that this local order "can not enable us to compare even the rocks of different parts of the same continent," he proceeds:

"Life, since its first introduction on the globe, has gone on advancing, diversifying, and continually rising to higher and higher planes. We need not stop to inquire how this progression has been effected, for our present purpose it is sufficient to know that progress and change have been unceasing and gradual, though not necessarily occurring at a uniform rate. Accepting, then, the undoubted fact [?] of the universal change in the character of the organic beings which have successively lived on the earth, it follows that rocks [strata] which have been formed in widely separated periods of time will contain markedly different fossils, while those which were laid down more or less contemporaneously will have similar fossils. This principle enables us to compare and correlate rocks from all the continents and, in a general way, to arrange the great events of the earth's history in chronological order" "The only standard yet devised which is applicable to all the world is that founded upon the progress of life."¹²

We are thus brought to the interesting conclusion that the geologist determines the age of the strata in harmony

¹¹ Encyclopaedia Britannica, article "Geology" XI, 522, 544.
¹² "An Introduction to Geology" XII, 522.

with his belief in the "undoubted fact" of evolution. We have already learned that the evolutionist bases his belief in evolution primarily on the evidence of the fossils, which, he informs us, are found in the strata of different ages. That is like reconstructing the ruins of that ancient building by a blue print that is alleged to have been discovered, and then proving to the incredulous the genuineness and antiquity of the blue print by pointing them to its correspondence with the reconstructed edifice.

That is about all there is to the much-discussed and apparently profound argument based on fossils. Again we exclaim, Little wonder is it that evolutionists are heard repeatedly boasting that though discoveries are constantly being made, none of them in any way contradicts the theory of evolution.

And, greatest marvel of all, so implicit is their faith in the "undoubted fact" of evolution, that it matters not in what relation to each other the strata may be found in any specific locality. A "younger" stratum may be found resting directly on a much "older" one, with all the intervening strata missing, or an "older" one may be lying directly above a "younger" one. There are numerous instances of such arrangements. To cite an illustration: An area of something like 20,000 square miles in the northwest part of North America is in the "wrong" order. The same is true of portions of the Alps.

Such conditions, however, perplex modern geologists not at all. Believing calmly in the "undoubted fact" of the orderly progression of life, they quietly inform us that by some mighty convulsion of ancient times, the older strata were first elevated, and then slid over the younger ones; for example, that a portion of the Alps was raised some thousands of feet and then moved northward about sixty miles.

We forbear to bring further arguments against the evidence of the fossils; for what does it avail us to attempt to convert evolutionists from their "religion," which they hold with a faith so strong that it can remove mountains?

The Flood

WE HAVE examined the methods employed in arranging the strata into a geological chart, and discovered that one "system" or set of strata in one locality can not be proved either younger or older than any other set elsewhere. This discovery is almost sufficient in itself to explode the whole argument for evolution. But we wish to go a step further and examine the "orthodox" explanation as to how the strata were laid down; for there resides in it a latent argument for evolution. This is known as the doctrine of uniformity, or uniformitarianism, and was definitely formulated about a hundred years ago by a geologist, Sir Charles Lyell, in a book entitled "The Principles of Geology."

It was evident that the deposition of the strata and other geological phenomena involved the action of water; and Lyell endeavored to offer an explanation in terms of the forces that can now be seen at work in nature. He noted, for instance, that the rains wash down earth from the hills and that the rivers carry sediment to the sea. He observed also that on some coasts the ocean apparently was eating away the land, while on other coast lines the reverse was seemingly taking place. He concluded that by such present-day natural means as these the continents had gradually and repeatedly changed places with the ocean during geologic ages, and that thus were the strata laid down.

Such a procedure, of course, would obviously demand an unlimited amount of time. By accepting Lyell's doctrine of uniformity, the scientific world was unconsciously prepared for Darwin and evolution; for if the various strata, with their inclosed fossils, really took such long ages to be deposited, then there must be something wrong with the Genesis story. Dr. R. S. Lull tells us that this doctrine "carries with it as a necessary corollary both inorganic and organic evolution."¹

¹ "The Way of Life": 552.

It is true that some eminent scientists attempted to harmonize Lyell's doctrine with Genesis by theorizing on how God had created the world on the installment plan, destroying one kind of life and then creating another. But this burlesque on creation could not long satisfy either saints or skeptics, and the main portion of the scientific world lent a willing ear to Darwin when he presented them with an apparently plausible theory of the slow development of life over long ages, which more nearly harmonized with their belief in uniformitarianism. It is an interesting fact that Darwin, while on his first exploration journey, read Lyell's "Principles of Geology"; and this work, Darwin confesses repeatedly in his writings, served as his guide in formulating his conclusions regarding the fossils.

We are ready to admit that if this theory of the slow inundation and emergence of the continents, as an explanation of the formation of the strata, is true, then the Genesis record really stands indicted. But has a century's accumulated knowledge of the workings of nature furnished any scientific proof of Lyell's views and the speculations of others who have embellished or slightly modified his doctrine? The answer is, No. Dr. Eduard Suess, who, until the time of his death, ranked as one of the greatest of modern geologists, declared, "Thus as our knowledge becomes more exact, the less are we able to entertain those theories which are generally offered in explanation of the repeated inundation and emergence of the continents."²

POSITIVE EVIDENCE OF SUDDEN ACTION

We might leave the matter in this negative state; but we shall go a step further and present evidence which, we believe, points positively to a sudden laying down of these strata by some world-wide catastrophe.

At the present time, very few animals that die are covered over with sediment and become fossils. In fact, burial by natural means is an extremely rare thing. But when we look at the fossil world, we find whole shoals of

² "The Face of the Earth" II, 296.

fish, for example, buried together. In another area there may be great numbers of skeletons of dinosaurs, while in still another part of the world—northern Siberia, to be specific—may be found great herds of frozen elephants. In the case of the elephants (mammoths), there are so many of them buried in Siberia that a regular trade in the tusks has been carried on for nearly a thousand years, and still the supply seems inexhaustible. Fossil fishes are found in almost all the strata, and their enormous number is better appreciated in the light of the facts set forth in the recent book, "Fishes the Source of Petroleum," wherein Professor J. M. MacFarlane, of the University of Pennsylvania, presents strong evidence that the fossil fishes are our principal source of mineral oil.

This one fact alone, of the vast multitude of fossils found in the strata, is most significant as indicating some action different from that now taking place in nature. But the next point—the state in which these fossils are preserved—is far more important. As the reader well knows, decomposition sets in very quickly after death, and the carcass soon becomes an unidentifiable mass of rotting flesh, if, indeed, it has not already been dismembered by some scavenger creature. And probably in no kind of animal is disintegration more rapid than in fishes.

It is with the keenest interest, then, that we inquire as to their state of preservation in the strata. The following statement by Professor MacFarlane gives us our answer: "It can be definitely said that, through all of the geologic formations in which fish remains occur, a large proportion of the remains consist of entire fishes or of sections in which every scale is still in position; every fin is extended as in life attitude."² The obvious conclusion which such facts demand is given in the next sentence:

"All of this conclusively proves that when myriads of such fishes were simultaneously killed, their bodies were deposited or stranded within a few hours or a few days of most after death, so that the flesh, the liver, the alimentary canal and other soft parts were unquestionably inclosed and intact, when sediment sealed them up." (Italics ours.)

² "Fishes the Source of Petroleum": 400.

We believe that such facts as these are sufficient to convince any unprejudiced mind capable of weighing evidence, that the strata were laid down suddenly. And we would remind the reader that the plural form, "strata," is correctly used, for fossil fishes are found in almost all the geological formations.

But equally if not more convincing as evidence that a speedy destruction must have overtaken our earth is the condition in which the Siberian mammoths are found. In that natural, year-round refrigerator, where the ground is frozen to a depth of a hundred feet or more, these prehistoric beasts are dug up intact, with their flesh so well preserved as to furnish meat for the explorers. Instances have even been known where mammoths had undigested food still in their stomachs and unchewed grass in their mouths. The imagination is appalled in its endeavor to picture the cataclysm necessary to explain such facts as these.

Many other illustrations might be cited as proof that the various animals entombed in the strata must have met with sudden death and immediate burial. The uniform testimony of virtually all the fossils is that they were sealed up in their respective strata before their fine distinctive lines had been obliterated by decomposition.

The next fact that should be considered is the frequency with which deep-sea species are buried indiscriminately with shore species or even with land plants. We now know—what the early geologists did not know—that the deeper levels of the ocean are so absolutely calm as not to disturb even the softest oozes on the ocean floor. Only an inconceivably violent upheaval of the great deep, therefore, could explain this frequent strange mixture of deep-sea, shore, and land fossils in the strata.

Another point of importance is that the fossils give clear evidence that only one kind of climate prevailed in geologic times—a warm, springlike climate. The animals unearthed in arctic lands were not fitted to endure the present rigorous weather. Their modern representatives

are found in the tropical or temperate zones. The fact that geologic time knew only a mild climate from pole to pole calls for a rigid relative stability of earth, air, and water, that ill comports with the theory that the world for ages has been in a state of gradual change. On the contrary, a sudden upheaval of stupendous and world-wide scope is demanded to account for the marked difference between the semitropical warmth which all the fossils knew and the variety of temperature zones that now characterize our earth.

In a later chapter and in a different connection we show that the fossil forms are almost invariably much larger than their modern counterparts. There is a sharp contrast here which furnishes evidence in support of the view that some rapid change of conditions placed the animal kingdom in a much less favored environment, stunting their growth so that they look like pygmies when compared with their fossil forebears.

Other and more technical facts might be added to this list, but we believe that sufficient have been presented to establish the point that the strata were laid down suddenly, and to provoke the conviction that our world must have passed through some catastrophe answering to the Flood of Genesis.

The Good Book tells us that in the early days of this world, conditions were different from what they now are—that the present is but the wreck of a former ideal earth. It then informs us of a disastrous world-wide flood of waters that covered the tops of the highest mountains and continued for more than a year. Such waters, sweeping as tides around the earth, would be capable of accomplishing untold geological changes. The ebb and flow of these tides would provide us with an explanation of the deposition of alternate layers of rocks—sandstone and limestone, for example—in a certain area. Further, it would furnish us with a force sufficient to explain the remarkable fact of the wholesale burial of animals. Finally, it offers a rational explanation of how the hosts of fishes,

for illustration, could be buried "within a few hours or a few days at most after death"; for there would be two ebbs and two flows of the tide every twenty-four hours, each of which could accomplish a work of depositing sediment.

That moving water is the cause of the strata all agree; that moving water of tremendous volume and violence is demanded by the facts set forth in this chapter seems equally evident; and that such a movement of waters comports with the Flood described in Genesis is too obvious to admit of question.

A QUESTION OF FAITH OR CREDULITY

What more need be said, then, on this problem of the geological record? To believe in the Biblical Flood as the explanation of the destruction of all living things may call for some faith; yet it is a faith strengthened and aided by an array of facts that seem explicable in no other way. At least, stating the matter most conservatively: To accept the evolutionary explanation calls for a far greater stretch of faith than to believe the Bible record. Let us furnish one concrete illustration, in order that the reader may decide for himself:

We have referred to the great quantities of dinosaur skeletons imbedded in the rocks. "The dramatic extinction of this mighty race" is "one of the most inexplicable of events," to borrow the words of Doctor Lull. In his latest work, he speaks of the "tragic suddenness" of their extinction.¹ And, referring specifically to this problem, he is led to exclaim that "one is often face to face with such inexplicable and widespread extinctions that nothing short of catastrophism [a flood] seems able to account for them."² Scoffing at the idea of a universal flood, the evolutionists truly are confronted with "inexplicable" problems.

Doctor Lull, along with many other evolutionists, confesses his inability to solve the difficulty. But there are some who, evidently fearing lest the flood advocates should

¹ "The Way of Life": 161.

² Idem: 620.

win the case by default, offer the following explanation: They tell us that in regard to some races of animals there seems to be "a fatalistic tendency inherent in the organism itself, drawing the race on and on in a definite direction for weal or for woe." Dr. Alfred J. Lotka, whose words we have just quoted, proceeds immediately to apply this theory to the specific problem of the dinosaurs, huge creatures of the long ago:

"So it may be, the extinct races of giant reptiles were swept on upon a tidal wave of unremitting growth, until their cost of living exceeded their earning capacity, until their very strength proved their fatal weakness; unable to gather, in a day's run, sufficient food to fill their monstrous paunch, they became the victims of their colossal ambition."¹

It is rarely that the stark fatalism involved in the evolution theory is so baldly expressed. The idea that certain races must keep on growing, whether they will or not, until they ultimately starve to death from sheer inability to gather enough food, presents a picture of the most exquisite torture. For two reasons, such a theory demands too much faith: first, it outrages our religious sense, making blasphemous the popular teaching that "evolution is God's way of working"; secondly, it insults our common sense, turning nature into a farce and the world into a torture chamber. But to such explanations must the evolutionists resort in order to harmonize the facts of the rocks with their doctrine of uniformity and evolution.

Evolutionists have faith to believe that these "giant reptiles were swept on upon a tidal wave of unremitting growth" to their death. We feel confident the reader will decide that faith is more strongly supported by reason and objective evidence if he accepts the doctrine that these creatures were "swept on upon a tidal wave" of a universal flood to their "dramatic extinction." And the extinction of these animals may appropriately serve as an illustration of the extinction of all. As the Scriptures say of the Flood, "The world that then was, being overflowed with water, perished."²

The Crusade for the Missing Link

A FEW centuries ago the highest ambition of brave and titled men was to find the Holy Grail. Many colorful pages of history are devoted to the narration of the gallant crusades to distant lands in quest of this elusive though venerated relic. We might easily imagine the historian of a future age as recording that the highest ambition of twentieth century learned men was to unearth the "missing link." And a lengthy record would it be if any detailed account were given of the numerous costly scientific "crusades" that have been made in search of the equally elusive and apparently equally venerated relic.

We might logically consider the whole problem of missing links as settled by the disposition, in preceding chapters, of the larger question of the fossil record. But so great a fascination does this feature of the evolutionary theory have for the popular mind, and so many false ideas are held regarding it, that a short examination of it will not be amiss. If we do no more than make clear the full difficulties of the problem, we shall have gone a long way toward proving that the evolutionary theory is not in the realm of demonstrable fact.

The layman reasons that if evolution be true, as certain of the learned inform him, then surely there ought to be in evidence some link to bridge the tremendous gap that exists between man and the beasts. This is sound reasoning, so far as it goes, but it does not go far enough. He should demand that the evolutionist present a whole series of links instead of only one link, for evolutionists themselves recognize that the distance between man and the beasts is too wide for any one link to span. The difficulty is therefore immediately multiplied manyfold, at the very start.

Furthermore, the need for connecting links between the various groups of the animal kingdom — for example,

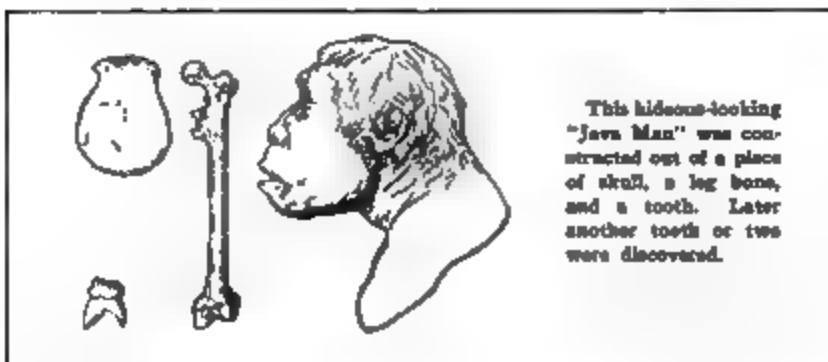
between land and water animals, between backboned and backboneless creatures, etc.—is very great.

Finally, when we come to the base of the evolutionary column of living forms, we are confronted with the greatest gap of all, the immeasurable gulf between the living and the non-living. "The thoroughly logical evolutionist" believes that "living matter, in its simplest form, arose from non-living matter."¹ But this belief, like many other beliefs in connection with evolution, is held, not because of the logic of facts, but because of the logic of the theory, which requires that there be no break from man right down through the lowest forms of life to the inanimate clod. Indeed, the logic of facts contradicts the logic of the theory; for the experimental evidence of the laboratory proclaims in no uncertain tones that life comes only from that which is already living. Says Professor E. B. Wilson, "The study of the cell has on the whole seemed to widen rather than to narrow the enormous gap that separates even the lowest forms of life from the inorganic world."²

Thus does it become clear that the problem of the "missing link" is of no small proportions. What is needed is not that one "missing link," but a whole host of them, should be supplied. And nowhere is the appalling chasm between fact and theory more evident than at the beginning and end of the evolutionary chain of life. So effectively have the endeavors to bridge the gap at the bottom, between the living and the non-living, been blocked, that the evolutionists have been virtually forced to abandon the attempt, consoling themselves with the thought that that phase of the evolutionary problem is really an academic one after all. But the search for the connecting links at the other end of the line—between beast and man—continues to the present day to form the most thrilling feature of the evolutionists' explorations. It would seem that if, as the evolutionary theory asserts, the human race was preceded by a race of ape-men, the fossil record should

¹ Kellogg, Dr. Vernon, "Evolution, the Way of Man": 111.

² Quoted by Woodruff, Professor L. L., "The Evolution of the Earth and Its Inhabitants": 94.



This hideous-looking "Java Man" was constructed out of a piece of skull, a leg bone, and a tooth. Later another tooth or two were discovered.

furnish us with countless numbers of them. This is what the theory would lead us to expect; but what has actually been found?

Though searching expeditions have compassed land and sea, the net results can easily be contained in one or two small glass cases in the American Museum of Natural History, New York City. The visitor to that great museum sees a small row of casts of heads, the first one being a most hideous-looking thing, while the remainder are made to approach, by degrees, human form. Even though the row is very short, including, as it does, only three that do not confessedly belong to the human family, it is nevertheless impressive. But a more careful study of the contents of the case reveals that these three half-human-looking heads, labeled respectively "Java Man," "Piltdown Man," and "Heidelberg Man," have been constructed out of a paltry few fragments of bones—one of them out of so small a piece as one jawbone. The accompanying illustrations set forth these facts in graphic form. There are of course a few other specimens, reconstructed of equally paltry fragments, that have for a short time and in some circles borne the romantic title of "missing link." But without exception, they have ultimately been adjudged definitely human, or else demoted to the rank of apes.

A similar fate now hangs over the heads of the trio of ape-men whose artificially horrible faces stare at us

through the glass in the museum. In fact, the "Java Man" is likely to be torn asunder by the differing opinions of the learned evolutionists. Three of the most eminent of them hold the three following views as to this creature. One pronounces it an ape, the second classes it as a member of the human family, while the third straddles the scientific fence by declaring it neither man nor ape, but a "creature really intermediate between them."¹ Equally damaging statements might be made concerning the other two of the trio.

The doubt and division that now exist in reference to even these most promising exhibits have provoked the most startling confessions from well-known anthropologists, as the students of this branch of science are called. Says Dr. Walter Hough, head curator of the Department of Anthropology of the United States National Museum:

"There are, unfortunately for our theory, too many missing links. We are confident we are right, but to marshal enough actual facts — known specimens linking man with the dim past — is another matter. . . . The chain of evidence connecting man with his ancient predecessors is sadly broken. Even the Neanderthal and Heidelberg 'man' do not help mend this chain."²

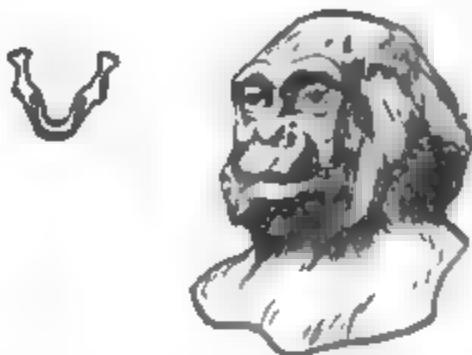
The present writer has verified the accuracy of this newspaper interview by personal correspondence with Doctor Hough.

¹ Encyclopaedia Britannica, XXX, 146, ed. of 1922.
² Washington, D. C., Star, July 4, 1925.

The "Piltdown Man" was made of four skull fragments, a tooth, a nasal bone, and a fragment of jawbone. Some scientists contend that the jawbone belongs to another creature.



This forbidding creature, the "Heidelberg Man," was constructed out of one jawbone, plus whatever artistic imagination was required for the task.



A still more sweeping confession, one which literally sweeps the decks clean of any kind of connecting link, is made by Dr. Clark Wissler, curator-in-chief of the Anthropological Section of the American Museum of Natural History. He says: "As far as science has discovered, there always was a man — some not so developed, but still human beings in all their functions, much as we are today. . . . Man came out of a blue sky as far as we have been able to delve back."¹⁴

Under the interesting title, "Do the Characteristics of Prehistoric Human Remains Imply a Common Ancestry for Man and Apes?" Professor Wilson D. Wallis, of the University of Minnesota, examines the argument for man's animal ancestry, that is based on structural differences existing between modern man and some fossil men. He takes the whole force out of the argument by affirming, and presenting strong evidence in behalf of his contention, that "practically all the changes in man's structure traceable through prehistoric remains are the result of changes in food and habits." "Mere resemblances do not count for much," he further asserts; "they must be interpreted in the light of the causes which give rise to them."¹⁵

Realizing that he has been attacking a vital spot in the evolutionary theory, he thus defends himself in the closing paragraphs of his article:

¹⁴ Quoted by O'Toole, Dr. G. B., "The Case Against Evolution": 544.
¹⁵ *American Naturalist*: January-February, 1926.

"We can not afford to blind ourselves to facts because we may shy from their implications. A good case is not strengthened by adducing poor reasons in support of it, and no fear of giving comfort to the enemy [the Fundamentalists] should lead us to suppose that a partial concealment of truth, which arises from concealment of part of the truth, can compensate for the value of unprejudiced consideration of the facts of life, whether they seem to fit into our larger scheme of evolution or fail to fit. No one can read the history of physical anthropology [the study of man's physical structure] since the day of Darwin without seeing that the evolutionary idea has largely dominated its ambitions and determined its findings, sometimes, we are convinced, to the detriment of the truth. The duty of the anatomist, however, is not to plead a cause but to play judicial advocate, willing to hear and consider all evidence bearing on the case. . . .

"Certainly one can no longer accept Java Man as common ancestor, nor do any of the Tertiary remains of simia (that is, the fossil apes of the "latest" group of strata) suggest common ancestry. If it be clear that present evidence is insufficient, that fact provides sufficient answer to the question of how we ought to interpret such evidence as we have. We must not convict the prisoner at the bar simply because we do not know who else committed the crime. The essential point is, Can we prove him guilty? And so with regard to a common ancestor."

These admissions could hardly have been framed more to our liking even if we had guided the pens of these notable evolutionists.

Again are we presented with an illustration of the implicit faith of the evolutionists in their theory. Fearlessly they walk across the yawning chasms that break the continuity of life from the inanimate clod up to man, with nothing more tangible under their feet than the bridge of the logic of their theory, which avers, There can be no gaps, therefore there are none.

Questions for Evolutionists to Answer

Thus far the reader's attention has been directed chiefly to an examination of the evidence advanced in behalf of evolution. We have discovered that this evidence is circumstantial, equivocal, and not only fails to prove evolution, but can be interpreted with greater ease in terms of the creation doctrine. We might now call our task finished; for the burden of proof rests on the evolutionist, and he has failed to prove his case. Having a good case, however, we need not stop with a technical victory, but press on to the presentation of evidence which stands directly opposed to the theory of evolution. Because of our space limits, the evidence we shall give will necessarily be far from exhaustive. Rather will it be merely illustrative of the strength and type of the objections that can be raised.

The preceding chapter really introduced the series of objections; for the failure to supply the missing links in the chain of life must stand as a definite obstacle in the way of the acceptance of evolution.

But there are more than physical and mental gaps that separate man from the beasts; there is a great gulf fixed between them spiritually. Whence came the religious emotions and aspirations of man, those feelings after God, the deep-seated though perhaps ill-defined conviction that we are in some way accountable to a higher Being? The evolutionist's attempts to explain these spiritual phenomena in terms of evolution are pitiable indeed. He will tell you, if he is a logical out-and-out evolutionist, that in the long ago the instinct to look to the leader of the pack or clan became more refined and abstract, and gradually was directed upward toward the more elevated conception of a great Leader above. Some evolutionists may take exception to such a bald statement of their view; but stripped of pleasing rhetoric, that must be the explanation.

There are two questions that we immediately raise. The first is this: Does not such an explanation make God simply a shadow of our own mind's throwing—an illustration of the wish being father to the thought? There is no way of escaping this conclusion. But such a conclusion leaves us speechless before the Bolshevik, who, pushing the logic of the case to its limit, charges that religion is an opiate for the people, because it keeps them from full freedom through fear of offending a God who is but the product of their own minds. To the large majority of evolutionists, who are frantically endeavoring to harmonize their theory with good religion, this problem of the origin of man's religious nature presents a real difficulty.

So much for the first question. Our second is this: If a high moral sense and an exalted spiritual nature are products of a long-drawn-out evolutionary process, how do you explain the fact that degraded idol-worshiping cannibals can be changed almost overnight into quiet Christian men? Here is a change so sweeping that it staggers the imagination, and defies that mechanical lock-step conception of "orderly change" of which the evolutionist prates so loudly.

The evolutionist, in his endeavor to explain such cases, is thrown upon one or the other horn of a dilemma. Either he must confess that a long period of time, with its gradual change of conceptions, is not necessary to acquirement of a religious nature, or he must affirm that the savage has degenerated from a higher level and that his religious nature has atrophied proportionately. He may take his choice of these two conclusions. If he takes the one, he surrenders the essential evolutionary factor of time in connection with change; if he takes the other, he debars himself from using the illustration of the savage as a creature slowly rising in the scale, for this savage can not at once be evolving upward, as the evolutionary theory demands, and degenerating downward, as the facts would force us to conclude.

A savage is often described as being little above the beasts; and superficially considered, there is truly much justification for such a statement. An unpolished diamond may hardly be distinguishable from a worthless pebble when both are lying in the dust; but a test soon reveals an essential difference. Thus with the savage and the beast, superficial appearances are wholly unreliable, for the test of Christian influences immediately reveals a difference that is truly as great as that between the pebble and the diamond. Only a mind possessed of implicit faith in the theory of evolution can ever span the chasm that separates man and beast in respect to a religious nature.

THE MYSTERY OF HUMAN LANGUAGE

Another great gap between man and beast is in respect to the gift of speech. Declared the great philologist, Max Müller: "Human language such as we possess requires a faculty of which no trace has been discovered in lower animals. Rational language is traced back to roots, and every root is the sign of a general conception or abstract idea, of which the animal is incapable."¹ And Dr. Edwin Sapir informs us that "however we may indulge in speaking of primitive man, of a primitive language in the true sense of the word we find nowhere a trace."² Such facts as these lead Dr. G. B. O'Toole to the following conclusion:

"That savagery and barbarism represent a degenerate, rather than a primitive, state, is proved by the fact that savage tribes, in general, despite their brutish degradation, possess languages too perfectly elaborated and systematised to be accounted for by the mental attainments of the men who now use them, languages which testify unmistakably to the superior intellectual and cultural level of their civilised ancestors, to whom the initial construction of such marvellous means of communication was due."³

He quotes Pierre Duponceau as observing that "the dialects of the Indian tribes appear to be the work of philosophers rather than of savages."⁴

¹ Quoted by Johnston, Dr. H. A., "Scientific Christian Thinking"; 78.

² Smithsonian Institution Report for 1912; 575.

³ "The Case Against Evolution"; 326.

⁴ Ibid.

Such evidence as this, regarding both the religious nature of man and the phenomenon of human language, provokes the strong conviction not only that there is an impassable gulf between man and beast, but that degeneracy from a higher level, instead of progress upward from the beast, is the true explanation of the degraded, savage state of so large a part of the human race. This conviction is much strengthened by a wealth of corroborative evidence. Anthropologists — as the students of the history and customs of mankind are called — formerly held that the different peoples of the earth, from the lowest up to the most civilized, were gradually progressing in culture and civilization, quite independent of each other, because of an inherent instinct that urged them upward. This was simply the application of the evolutionary theory to history and sociology. But the new view, which is the one set forth in the 1922 edition of the *Encyclopaedia Britannica*, holds that "the facts of history and the principles of psychology teach us that there is no such specialized instinct."¹ "Anthropologists of the new school dismiss the idea of a typical uniform evolution, through which all sections of humanity had to pass. . . . In their opinion, devolution rather than progress plays the leading part in the foundation of the various customs actually found in savagery."²

In brief, the new view holds that culture and civilization spread out over the earth from one spot in the East, and that for some reason or other, races degenerated from their cultured plane and sank into savagery. The ruins of ancient civilizations in lands now inhabited by barbarians are presented as strong evidence in behalf of this new view. Writing in support of this position, W. J. Perry, of the University of Manchester, says:

"The vast region stretching from Egypt by way of India, Indonesia and Oceania, to America, is important in the study of the early history of culture. It contains remains of civilizations rooted

¹ Article "Anthropology": XXX, 147, 1st.

² Majlisowski, B., in a review of "The Children of the Sun," *Nature*, March 1, 1924.

In the depths of time, whose ruins stand in the fever-haunted jungles of India, Cambodia, Java, Guatemala, on the islands of Micronesia, and elsewhere as silent witnesses to the frailty of human endeavor, arousing in the traveler wonder at the skill of their boulders, and pity that such fair creations were doomed to ruin and decay."

"The idea of universal steady, continual upward cultural progress must be given up, once and for all, as contrary to patent facts; and it must be recognized that civilization is an artificial product which can only thrive in certain soils, and is apt to wither or die in fresh surroundings. Far from low culture meaning primitiveness in time, it would seem invariably . . . to mean degeneration."

Further evidence is furnished by independent workers in other fields of science. Says Dr. S. J. Holmes, of the University of California: "Everywhere the nemesis of degeneracy hangs threateningly over the organic world. . . . It is not improbable that many existing peoples have descended from ancestors who were more favored with natural gifts, and we should bear in mind the possibility that our own civilization may become one with Nineveh and Tyre." Dr. E. G. Conklin, of Princeton University, states that "it is the opinion of those who have studied the subject most that no modern race of men is the equal intellectually of the ancient Greek race."

FOSSILS TESTIFY OF DEGENERACY

Thus, so far as historical times are concerned, a most excellent case can be made out for the degeneracy and not the development upward of the human race. When prehistoric times, as recorded in the fossils, are compared with the present, the evidence of degeneracy is even more pronounced. The only fossil race of men who have left us any accurate means of judging their mental ability—the Cro-Magnon race, who made artistic drawings on the walls of caves in France—are conservatively appraised as on a par with the finest stock of to-day, intellectually and physically. Some eminent anthropologists would place them even higher in the scale. Dr. R. S. Lull tells

¹ "Children of the Dow": 1, 128.

² "The Trend of the Race": 4, 8.

³ "The Direction of Human Evolution": 67.

us that "these men represent in many ways the finest type the world has ever seen." "¹

Comparing the fossil animals with those of the present world, as is easily possible by a visit to a museum, immediately impresses one with the fact of degeneracy in the most startling fashion. In most instances, the animals now living appear as dwarf-like replicas of their fossil ancestors. As the learned Hans Gadow informs us, "the days of giants are past."²

Evolutionists try to parry the force of this powerful argument from degeneracy, by saying as does Doctor Conklin, that "evolution has proceeded in all possible directions; crab-like it moves forward, backward, and sidewise."³

Only a devoted follower of the evolution cult can discover progress upward—which must be the essential feature of the theory, if the inanimate clod is finally to evolve into a man—in the description Dr. Conklin has given us. His statement as to the "forward" movement is the result of his implicit belief in the evolutionary theory; his confession as to the "backward" course is forced from him by the overwhelming evidence of degeneracy, such as we have just been studying; the "sidewise" part is doubtless thrown in for rhetorical balance. Why did he not complete the list of possible kinds of motion by adding to his series of "forward," "backward," and "sidewise," a fourth one—"circular"? In thus doing, he would have expressed a real truth; for, as will be seen in the next chapter, experimental evidence all goes to prove that the members of each species move around within a charmed circle, never going off at a tangent to form a new species.

In other words, there are only two motions that can be objectively demonstrated: a "backward" movement when we compare the present with the past, and a circular movement when we compare one species with another!

¹ "The Ways of Life": 221.

² "Readings in Evolution": 115.

³ "The Evolution of Man": 159.

To the evolutionists we say, *If this be evolution, make the most of it.*

One of the clearest facts revealed by a study of nature is the interdependence of the various kinds of plant and animal life. Darwin observed that "plants and animals, remote in the scale of nature, are bound together by a web of complex relations."* He illustrated this truth in a rather humorous fashion by calling attention to the fact that red clover is capable of fertilization only by humble-bees — other bees can not reach the nectar; that the nests of these bees are destroyed by mice; that mice are killed by cats; that cats are charished by spinsters; which leads to the conclusion that the clover crop is directly dependent on the number of spinsters.

The year before his death, Darwin gave to the world the result of many years of observation of the apparently insignificant earthworm, definitely establishing the truth of the statement made in 1777 by Gilbert White, that "earthworms, though in appearance a small and despicable link in the chain of nature, yet, if lost would make a lamentable chasm."ⁿ

Among a series of illustrations of the web of life, cited by Dr. J. Arthur Thomson, is that of the introduction of rats into Jamaica. Multiplying rapidly, they became a pest. Mongooses imported for the purpose soon destroyed the rats. With this task accomplished, they began to destroy also the poultry and birds of the island. As a result, injurious insects and ticks, which had been kept in check by the birds, began to overrun the country. The final report is that this increase of ticks is making life miserable for the mongooses. "Thus a balance will be again arrived at," comments Doctor Thomson.

Another writer has beautifully set forth the truth of the interdependence of all nature, in the following words:

"No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the

* Quoted by Thomson, Dr. J. Arthur, "Readings in Evolution": 212.
n *Same*: 212.

forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life, without which neither man nor animal could live; and man and animal, in turn, minister to the life of tree and shrub and leaf."²⁰

Evolutionists have written at length regarding this "web of life," but apparently without realizing that it is really an argument against their theory. The fact that "plants and animals, remote in the scale of nature, are bound together by a web of complex relations," tends to disprove the evolution doctrine, which teaches that the plants and animals at one end of the scale were flourishing many ages before those at the other end of the scale had come on the scene of action. If, as the evolutionists declare, the present is the measure of the past, what justification have they for assuming that the present interdependence of living things "remote in the scale of nature" does not hold good for the past? That is to say, why should we not believe that the whole "scale of nature," from the simplest to the most complex forms of life, came into existence at once? This of course would mean creationism. But the burden of proof rests on the evolutionist to show why this most obvious deduction should not be drawn.

EVIDENCE OF DESIGN IN NATURE

Everywhere in nature there is evidence of marvelous adaptation and design. The bee presents a striking illustration of this fact. On the front leg, for example, is a combined comb and scraper for the bee's antenna. "It is not in the patent-applied-for stage of invention," picturesquely affirms one writer, "but is a complete and working device. The whole affair would be quite likely to receive papers from the United States Patent Office; but a lawyer would have to draw up his basic claims pretty carefully to keep some useful point from being stolen."²¹ And he rightly says that the human mind "simply refuses" to take the position that such a complicated mechanism is the "re-

²⁰ White, Mrs. E. G., "Desire of Ages": 20, 21.
²¹ Stewart, C. D., *Atlantic Monthly*, July, 1925.

sult of pure blind chance." The problem is further complicated by the question as to "whether the bee's antenna existed first and needed a cleaner for long periods of time, or whether the cleaner happened first and was in need of something to clean." The only rational conclusion is that both must have existed together in their perfected state from the very beginning, otherwise there would have been no point to the existence of either.

This illustration from the bee is but typical. As Professor Raymond Pearl truthfully admits, "No thoughtful person can fail to be deeply impressed with the ingenuity and beauty with which organisms and their parts are adapted to the attainment of certain ends beneficial to the individual and the race."¹

He rightfully follows this statement with the question: "How came these adaptations about? What is their explanation?" He then informs us that Darwin formulated the first and only explanation in terms of purely natural and mechanical causes, and adds that this explanation "took away, if correct, at one stroke any necessity for the operation of supernatural causes in the explanation of the living world." But realizing the disrepute into which Darwin's theory has come, he raises the question:

"Did the manifold adaptations which we see in living nature in actual fact arise through the operation of the processes of trial and error and natural selection? A final answer to this question seems impossible in the present state of knowledge. In the eighties and nineties [when Darwin's theory of natural selection was generally accepted] the answer would have been . . . almost unanimously affirmative. To-day the case seems much more doubtful."²

Let us sum up, now, the real import of these remarks: Everywhere in nature there is evidence of design. Darwin proposed the only explanation that eliminated the necessity of invoking the supernatural as the cause of this design. To-day scientific men have most serious doubts as to the competency of the only non-supernatural theory that has ever held anything like universal sway over the

world of science. Why, then, we inquire, may we not still hold to a supernatural explanation of these facts of nature? However, to believe that the delicately balanced parts of the bee, for instance, were all made and perfected ere the bee started its existence, is really to cross the dividing line over into creationism. But, as we have said before, the burden of proof rests on the evolutionist to show why this most obvious conclusion should not be drawn.

THE BARRIER BETWEEN SPECIES

Another evident fact of nature is the barrier of sterility existing between the different types of plants and animals. This feature of sterility has been employed as one of the most important points in the definition of a species. Dr. Joseph Le Conte states that if "two kinds breed freely with each other and the offspring is indefinitely fertile, the kinds are called varieties, but if they do not they are called species."¹

Now if all the species in the world have a common origin, they must have acquired, sometime in their history, this factor of sterility, else there would be only varieties to-day, and all types of life would interbreed. This being so, it should be possible to watch the development of the barrier of sterility between varieties by observation of the descendants of a common parent. But a noted evolutionist, Dr. William Bateson, acknowledges that "no one has yet raised types from a common origin which when interbred produce sterility of the kind and degree which is one of the commonest attributes of crosses between natural species," and he describes this factor of sterility as a "most essential link" which "has never been supplied."²

The only way to offset this objection would be by the stock argument that evolution works slowly and therefore no experimenter has been able to observe the descendants of a common parent for a sufficient length of time. But Doctor Bateson, anticipating this, declares:

¹ "Evolution and its Relation to Religious Thought," 220.
² Encyclopaedia Britannica, article "Mendelism," XXXI, 912.

"The lapses of time is occasionally invoked in the hope of rectifying this and similar evidential defects. . . . Reasoning of this kind, plausible enough in scholastic days, is not acceptable in an age of chemistry, nor may we suppose that that which is never begun will be attained by mere effusion [passage] of time. The more genetical experience extends, the more serious does this hiatus [gap] in the evidence become." =

If time, the evolutionists' magician, can not produce the necessary barrier, then is it not reasonable to conclude that the various species, which are separated by walls of sterility, did not originate from a common ancestor? Or, to restate the question: If time, the evolutionists' substitute for the supernatural, can be ruled out, why should we not postulate a beginning when a supernatural Power started each species on its way under the command to bring forth "after its kind"? Of course this would mean accepting creationism; but again would we impress the thought that upon the evolutionist rests the burden of proving why this most obvious conclusion should not be drawn.

= 1142.

"Back to Creationism"

SUPPOSE that circumstantial evidence seems to point to a Mr. Brown as the one guilty of a murder in San Francisco. Mr. Brown is unable to produce witnesses to swear to his whereabouts on the date of the murder, but he is able to prove that the day before the murder he was in London. The judge immediately decides to throw the case out of court. But let us imagine that the prosecution is so obsessed with the idea of the damaging nature of the evidence against Mr. Brown that a delay is requested. No one has ever been known to cross the great gulf between London and San Francisco in a day. Still, theory after theory is advanced in an attempt to explain how it would have been possible for Mr. Brown to be in San Francisco on the required date.

Weeks and months drag by, and the prosecution at last confesses that all its attempts at an explanatory theory have served only to establish more fully the impossibility of Mr. Brown's having bridged the tremendous distance that separated him from the scene of the crime. What would be our astonishment, then, if the prosecution followed up this confession with a plea to the jury for conviction on the grounds that the circumstantial evidence was so convincing! Twelve good men and true would not need to be possessed of any advanced education in order to reach the conclusion that a wrong interpretation had been placed on the evidence, and that the defendant was therefore not guilty.

Thus it is with the circumstantial evidence that has been interpreted as proving evolution. Says Dr. H. F. Osborn:

"From the period of the earliest stages of Greek thought man has been eager to discover some natural cause of evolution, and to abandon the idea of supernatural intervention in the order of nature. Between the appearance of 'The Origin of Species,' in 1859, and the present time there have been great waves of faith

in one explanation and then in another: each of these waves of confidence has ended in disappointment, until finally we have reached a stage of very general skepticism."¹

Yet, in the face of all this, we are asked to decide the case in favor of evolution, because, to use the hackneyed argument of the evolutionists, "we are convinced of the fact of evolution, from our study of the circumstantial evidence, even though we are wholly skeptical of any theory put forth to explain how one species could change into another." That is analogous to the argument of the prosecution: "We are convinced of the fact of Mr. Brown's guilt, from our study of the circumstantial evidence, even though we are wholly skeptical of any theory put forth to explain how he could have crossed the gap between London and San Francisco to commit the murder."

THE NEW ERA IN EVOLUTION

Surely we are justified in declaring that a reexamination of the processes of reasoning which led to such an interpretation of the evidence is highly in order. And though evolutionists would doubtless not describe it in those terms, just such a reexamination has been taking place during recent years.

As will be recalled, our historical sketch of the evolution doctrine revealed that the earlier evolutionists were convinced of the truth of evolution — or, to be more exact, of the falsity of the Genesis story — because of the apparent impossibility of finding the dividing lines between species. We further discovered that they looked upon the fact of variation within species as furnishing the approach to an explanation of nature in terms of evolution, believing that this variation within species was the beginning of new species. Darwin simply furnished a plausible theory as to how these variations ultimately became so pronounced as to constitute distinct species.

We have already presented proof that Darwin's theory, which was the real cause of evolution's being accepted by

¹ "The Origin and Evolution of Life": Preface, ix, 2.

the scientific world, has been generally rejected. What we wish now to make clear is that the foundation upon which Darwin and the rest of the evolution pioneers built their case for evolution — namely, that variations within a species are the beginning of new species — is not a proved fact, but a gratuitous assumption. They did not carry on any extensive experimental work to discover whether their major premise was correct; they merely assumed that it was. And, in the last analysis, the whole case for evolution depends on the correctness of that assumption.

There are two great forces constantly manifested in connection with every species, which may loosely be distinguished as follows: heredity, which tends to make the offspring resemble the parent; and variation, which tends to make the offspring different, so that no two individuals in a species are exactly alike. The question is, Can variation overcome heredity? Darwin and all the others boldly assumed that it could, and went on their way rejoicing, with the evolution doctrine as the logical deduction from their reasoning.

But during the past twenty years or so, very definite experimental work has been conducted in an endeavor to find the laws governing heredity and variation. The incentive to such study was produced by the publicity given in 1900 to the experimental breeding work of a Benedictine monk, Gregor Mendel, who, a generation before, had quietly formulated some epoch-making laws governing heredity. This new branch of science often goes under the name of Mendelism, though it is technically known as genetics. Says Professor H. H. Newman:

"Genetics is the study of evolution from a new point of view. The great evolutionists of the past were devotees of the inductive method in science which consists of collecting data and devising theories to explain the data. None of the older evolutionists attempted to put their theories to experimental tests. Thus their theories, though in some respects well founded, never reached that stage of scientific proof which involves the use of the experimental method. The new method in evolution is that of experiment under controlled conditions."¹ (Italics ours.)

¹ "Readings in Evolution": 287.

Back in 1907, Dr. Vernon Kellogg commented on the fact that the evidence for evolution was of a "nearly completely subjective character"; that is, it consisted only in the deductions which the mind could draw from a group of facts, in contradistinction to the evidence furnished by experiments. And, he added:

"In the light of this subjective character of the evidence for descent [evolution] and selection, it is with unusual interest that one notes the swift development of experimental and statistical investigation in biology. Experiment and statistics are capable of mathematical treatment; biology may become an exact science instead of one solely of observation and induction."¹

He was referring, of course, to the development of the new science of genetics. His prophecy is being fulfilled; biology is becoming "an exact science." But this truly scientific experimental investigation is serving only to contradict the subjective conclusions on which evolutionists so confidently relied.

HEREDITY THE MASTER

Without going into technical details, it may be said that genetics tends definitely to prove that heredity is master of the situation and that variation takes place only within fixed limits. These findings have provoked some remarkable statements from eminent evolutionists. Alfred R. Wallace, whose name is on the same plane with Darwin's, wrote a short time before his death: "On the general relation of Mendelism to evolution I have come to a very definite conclusion. This is, that it has no relation whatever to the evolution of species or higher groups, but is really antagonistic to such evolution!"²

There is no mincing of words in this quotation. Wallace, whose memory carried him back to the initial assumptions on which evolution had been built, realized that Mendelism contradicted evolution at the very start.

Dr. D. H. Scott, in delivering his presidential address before the Botany Section of the British Association for the Advancement of Science, in 1921, said in part:

¹ "Darwinism To-Day": 18, 19.
² "Letters and Recollections," edited by Marshall, James, 240.

"It has long been evident that all those ideas of evolution in which the older generation of naturalists grew up have been disturbed, or, indeed, transformed, since the rediscovery of Mendel's work and the consequent development of the new science of genetics. Not only is the 'omnipotence of natural selection' gravely impugned, but also variation itself, the foundation on which the Darwinian theory seemed to rest so securely, is now in question.

"The small variations, on which the natural selectionist relied so much, have proved, for the most part, to be merely fluctuations, oscillating about a mean, and therefore incapable of giving rise to permanent new types. . . .

"At present all speculation on the nature of past change is in the air, for variation itself is only an hypothesis, and we have to decide, quite arbitrarily, what kind of variations we think may probably have occurred in the course of descent." "

Further along in this remarkable address, he comes to this startling conclusion: "We can no longer enjoy the comfortable assurance, which once satisfied so many of us, that the main problem had been solved—all is again in the melting-pot." He speaks of this as "the return of 'pre-Darwinian chaos.' "

But possibly the most sweeping declaration is to be found in a lecture delivered at Harvard University, by Dr. M. M. Caullery, of the Sorbonne. Writes this learned man:

"During the last few years very rapid and great progress has been made in our knowledge relative to certain kinds of data; notably heredity and variation. But they have not failed to shake markedly the notions which previously seemed to be at the very foundation of evolution. . . .

"All that it [Mendelianism] shows us in fact is the conservation of existing properties. Many variations which might have seemed to be new properties are simply traced to previously unobserved combinations of factors already existing. . . . And it comes to pass that some of the biologists of greatest authority in the study of Mendelian heredity are led, with regard to evolution, either to more or less complete agnosticism, or to the expression of ideas quite opposed to those of the preceding generation, ideas which would almost take us back to creationism." "

Dr. William Bateson, who is one of the foremost students of this new science, says: "The evolutionist of the

eighties was perfectly certain that species were a figment of the systematist's mind, not worthy of enlightened attention. Then came the Mendelian clue."¹ The species stood revealed as objective realities. If the founders of the modern evolution doctrine had known this fact, they probably would never have thought of formulating the theory; for their inability to discover any dividing lines was what caused them to conclude that independent, separate species did not exist and that therefore the Genesis story must be wrong."

Doctor Bateson further says, "We no longer feel as we used to do, that the process of variation, now contemporaneously occurring, is the beginning of a work which needs merely the element of time for its completion; for even time can not complete that which has not yet begun."²

THE PRIMARY ASSUMPTION COLLAPSES

Thus has been shattered the major assumption upon which the theory of evolution has been built—the only foundation upon which, in the very nature of things, it could be built.

Here, then, is a strange situation. The scientific world accepted evolution primarily because Darwin presented a plausible theory as to how one species changed into another. Darwinism is discarded, and still evolution is retained. We go back a step further, and find that the assumptions which first turned the minds of Darwin and others toward evolution have now been shattered, and still evolution is retained!

For professedly scientific men to fly in the face of demonstrable, experimental evidence, and assert that their evolutionary interpretation of circumstantial evidence is nevertheless correct, may well be cause for wonder and astonishment. The psychologist would describe this as an illustration of the will to believe. And it is a noteworthy fact that leading evolutionists, troubled, as they tacitly confess, with serious doubts, call to their aid the only

¹ *Science*, January 26, 1922.
See quotation from Scott, Dr. Wm. B., cited on page 15.

² *Science*, January 26, 1922.

antidote for doubt, faith. This term "faith," formerly a stranger in evolutionary literature, is now found quite plentifully sprinkled through the writings of those evolutionists who attempt to adjust the theory to the experimental facts. Doctor Bateson, in his article in *Science* which we have quoted in this chapter, uses the word "faith" repeatedly, defining it, in the language of Scripture, as "the foundation of things hoped for, the evidence of things not seen." Dr. William E. Ritter, after stating that on account of these discoveries, he can "see signs that the whole battle ground of evolution will have to be fought over again; this time not so much between scientists and theologians as among scientists themselves," closes his article with this cheering exhortation to his associates: "Let us bestow much more time and energy upon the grounds of our faith in evolution as one of nature's grandest processes, than upon searching after, and speculating about, the causes of evolution."²⁰ This, truly, is wise counsel. If it had always been followed, evolution would not have fallen into the state of "pre-Darwinian chaos" of which Doctor Scott speaks. Stop "searching after" the causes of evolution, or you will discover experimental evidence against the theory. Proclaim, instead, your "faith" in the general idea of evolution "as one of nature's grandest processes"—whatever that phrase means. Such is the substance of Doctor Ritter's admonition.

Doctor Scott, from whose presidential address we quoted a few pages back, adds this inspiring word to his summary of the present difficulties of the theory: "Yet evolution remains—we can not get away from it, even if we hold it only as an act of faith."²¹ That sounds like the exultant outburst of a religious zealot determined to hold his doctrine at any cost, rather than the calm, dispassionate pronouncement of a science professor judging coldly all the facts irrespective of their effect on any particular theory. It is true that Doctor Scott follows up this statement with the assurance that his faith is aided by the

fossil record. And Doctor Bateson does likewise. But have we not already discussed at sufficient length the fallacy of setting up subjective deductions against experimental evidence? However, we might add that Dr. L. T. More does not find in the fossils any aid to his faith, for he declares, "The more one studies paleontology, the more certain one becomes that evolution is based on faith alone,—exactly the same sort of faith which it is necessary to have when one encounters the great mysteries of religion."²²

The need of faith presents itself at every turn of the road for the evolutionist, until he gets back to the very beginning of life and endeavors to explain how the first living form could spring from the not-living earth. Said Huxley:

"Looking back through the prodigious vista of the past, I find no record of the commencement of life, and therefore I am devoid of any means of forming a definite conclusion as to the conditions of its appearance. . . . But expectation is permissible when belief is not; and if it were given me to look beyond the abyss of geologically recorded time, . . . I should expect to be a witness of the evolution of living protoplasm from not-living matter. . . . But I beg you once more to recollect that I have no right to call my opinion anything but an act of philosophical faith."²³ (Italics ours.)

Summing up the whole matter, we might say that the case for evolution consists in the interpretation placed on certain circumstantial evidence reënforced by a generous admixture of faith. Of course, in strict parlance, the term "faith" should not be used; for, while faith aids a man to believe in the *absence* of evidence, it is *not* that attribute of the mind which enables him to believe *contrary* to evidence. And this is what the evolutionist really does. He believes in evolution despite the contrary experimental facts. This is most clearly illustrated by his belief that the living can spring from the not-living, which is contrary to the most firmly established fact of science. Not "faith," but "credulity," is the term that should be employed.

²² "The Dogma of Evolution": 160.
²³ "Discourses Biological and Geological": 264, 267.

The Genesis Story Examined

WE HAVE now come logically to the close of part one of our book, dealing with the scientific side of the evolution question. We have examined evolution's history, and found it entangled in Greek mythology and medieval speculation, and untempered by sound experimental observation. We have examined the evidence in its behalf, and found it to be "nearly completely subjective," consisting chiefly in an evolutionary interpretation that has been placed on three main pieces of circumstantial evidence. We have discovered that this evidence lends itself more readily to another interpretation, which supports the Genesis story. We have further learned that there is a whole group of phenomena, such as that of human language, sterility between species, etc., which serve at once as arguments against evolution and for creation. Finally, we have discovered that the strictly scientific experimental work of the past decade or two has undermined the basic assumptions on which the theory has been built, and that as a result, "some of the biologists of greatest authority" are led to the expression of "ideas which would almost take us back to creationism."

What need is there, then, that anything further be said on the question? In the very nature of things, an absolute demonstration of the truth of creation can not be expected, for it is "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." But because of the distorted conceptions held by many as to what the first chapters of Genesis really teach, we have felt that a brief examination of the Mosaic account would be in order. Unfortunately, there have often been ascribed to Moses words written by the poet Milton in his "Paradise Lost"; and thus the Hebrew chronicler is accused of penning many fantastic, highly colored descriptions that are found only in the verses of an English poet

three thousand years later. If there is one thing above another that characterizes the Mosaic recital, it is simplicity of statement coupled with brevity. In that terse record, a series of distinctive points is set forth. An examination of these should enable us to determine easily whether Genesis is a true account.

1. "*In the beginning God.*" Thus opens the record. In framing any explanation of the universe and of life, we must start with something, we must assume something as eternal. The evolutionists, and virtually all who reject the Genesis story, assume that matter—the dead earth—is eternal, and that from it, by a long-drawn-out process, all of our complex life developed. They must also assume that energy, or force, is eternal, for otherwise the dead earth could never be set in motion. The insuperable difficulties with which this view is beset are evident. The assumption that insensible matter could take on sense, by developing into creatures with minds, seems the essence of nonsense. Truly does the Good Book say of those early men who "did not like to retain God in their knowledge," and who introduced this method of explaining all the wonders of creation in terms of the forces of nature, that "professing themselves to be wise, they became fools."¹ We would consider as foolish the thought that a man could whittle out an ocean-going liner with his pocketknife, or that a house could spring up out of the ground by some chance combination of the elements in the soil. Why? Because the effect produced does not have a sufficient cause. Water can not rise higher than its source. A masterpiece demands a master; a house, an architect. The application of this principle to the problem before us is logically made by an inspired writer: "Every house is builded by some man; but He that built all things is God."² This analogy appeals at once to our reason. Moses, in presenting us with an all-powerful, all-wise God as the one eternal entity, from whom all things else proceeded, furnishes the only satisfying, rational explanation of the

¹ Romans 1:20-22.

² Matthew 5:9.

universe. "In the beginning God created the heavens and the earth."

2. "*And God said . . . and it was so.*" This phrase is used repeatedly in the description of the creative acts. The opponents of Genesis picture God as laboriously modeling out all the creatures much as a sculptor would. Thus they attempt to discredit creation. But they have drawn their ideas from Milton instead of Moses. However, the Bible record goes into practically no details. "He spake, and it was done; He commanded, and it stood fast."⁴ An immediate response to a divine command—that is the essence of the creation story. And here, indeed, is the crux of the whole problem. The evolutionist protests that he can not understand how God could create instantly all the multitudes of living creatures, and that such a belief is unreasonable. We confess that we also are in ignorance as to how God could perform such wonders; but we protest that such a belief is not unreasonable, that it is, instead, the most reasonable view to hold. There are two parts to the question.

In the first place, the evolutionist is perplexed as to how God could create a living creature at all. Pray tell, how else could any creature come into existence? The best proved fact of science is that all life is the result of preexisting life. Following that back to its logical end, we are led to the doctrine of the eternity of life, the eternity of a living Being whom we call God. And God being the Source of all life, other beings could come into existence only as a result of His willing to give them life. And this willing on the part of God we are pleased to term a manifestation of His creative power. True it is that faith must play a part in obtaining a full appreciation of this creative act; but it is a faith aided by facts and reason, not opposed to them.

The opposite doctrine—that the non-living earth brought into existence the first living thing—demands that a person defy the evidence as to life's coming only from preexisting life, and that he go contrary to reason,

which demands that every effect have an adequate cause. As we have before stated, a person must exercise the vice of credulity rather than the virtue of faith in order to accept this evolutionary explanation of origins.

"Anyhow, it seems unreasonable to believe that God could bring creatures into existence instantly," asserts the evolutionist, as he falls back on the second half of the problem. But a moment's meditation will reveal that the very opposite is the case—that it would be unreasonable to believe that an all-powerful God would need long ages in which to perform a creative act. The marvelous strides poor, puny man has been making toward eliminating time should serve as an aid to our faith in this matter. Let us note one example: Remarkable experiments have recently been conducted in the making of artificial lightning. The phenomena observed in connection with these experiments have started scientific men thinking more deeply than ever of the enormous powers that lie almost within their reach, and of how, with such powers, they may be able to accomplish instantly feats in chemistry and physics that hitherto had been regarded as requiring millenniums to bring them about. *Comments Current Opinion:*

"An illustration of what is puzzling scientists and encouraging speculation along these lines is given by the action of artificial lightning when it is directed toward and made to split a block of wood. . . . The block falls apart as if cleaved by a giant battle-ax; and down each half, in the direction taken by the lightning on its way into the ground, there appears a tiny, clean-cut groove, not much larger than would be the path of a boring worm.

"The question is, What has become of the wood that occupied this space? It has not been burned, there are no ashes, and in most cases no sign whatever of charring on the groove. It apparently has not been pressed aside, as in the case of a nail hole, for the grain marking is not obliterated in the groove. Is it possible, then, these experimenters are asking themselves, that the portion of the wood that formerly occupied the groove has been instantaneously and totally transmuted into some other substance by the disarrangement of its atomic structure under the tremendous impact of the man-made thunderbolt?"⁴

Here is the answer of Giuseppe Faccioli, who stands in the forefront of electrical engineers: "We do not know as

yet; but if the transmutation of matter is accomplished, it will probably be through the application of terrific energy in such a way as to effect changes in an instant, for which millions of years of slow evolution (?) were necessary in the development of the earth." (Italics ours.)

There is more wrapped up in that answer than Faccioli himself probably realized. It strikes at the very base of the edifice of false reasoning that has been reared in the realm of science—namely, that changes can take place only as the result of a very gradual process and in accordance with the few natural laws that we know.

HARNESSING THE LIGHTNING

Skeptics have stumbled at the Genesis account of a creation in six twenty-four hour days. According to their limited understanding of the laws of the universe—or rather of the God of the universe—the world could come into existence only through "millions of years of slow evolution." When mere man can begin to speak of "the application of terrific energy in such a way as to effect changes in an instant," we should not find our faith unduly taxed in accepting the Biblical story. Man believes he will do these feats instantaneously by harnessing the lightning. Why should we not have faith, then, to believe that God, out of whose "throne proceeded lightnings," could likewise accomplish His creative acts instantaneously? To the evolutionists who mix Milton with Moses, and who seem unable to conceive of God as possessing any greater power than themselves, the rebuke of Christ applies: "Ye do err, not knowing the Scriptures, nor the power of God."

3. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air." "And the Lord God formed man of the dust of the ground." Certainly no one wishes to take exception to these statements, for the science of chemistry informs us that all the elements composing the bodies of men and beasts are to be found in the earth. Still, in passing, we may marvel

over the fact that Moses, living many centuries before the development of chemical analysis, should have felt free to speak dogmatically as to the nature of our bodies; for to the ignorant mind, flesh and blood seem essentially different from "the dust of the ground." Whence came Moses' knowledge?

Another observation that might be made is this: Seeing that men and beasts are both made from the earth, we should naturally expect that they would have many things in common in their structure, their chemical reactions, etc.; similarities from which evolutionary conclusions are unnecessarily drawn.

4. "*And God said, Let Us make man in Our image, after Our likeness: and let them have dominion.*" Though, as we have just learned, man possesses many points in common with the rest of created things, Genesis says that he is in some very definite ways different from the beasts. To certain of these differences we have called attention in our discussion of the missing link and of the truly miraculous change that can come over a degraded savage. The record also pictures the first man as possessed of speech, for he "gave names to all" the beasts. How excellently does this correspond with the facts regarding human language which were presented in an earlier chapter! If "we find nowhere a trace" of a "primitive language," then the only reasonable deduction is that a fully developed language was man's possession from the very first.

For an explanation of such facts as these, and particularly of the religious aspirations of men, we must turn to the words of the Creator: "*Let Us make man in Our image, after Our likeness.*" As part and parcel of man's very being are those longings, oftentimes dimly understood, for communion with Him in whose Image we are made and with whom our first parents held converse face to face.

5. "*After his kind.*" In the divine edict that brought into existence each type of life are found these words. Has science proved them untrue? We need but refer to the

experimental evidence presented in the foregoing chapters, to enable the reader to appreciate the accuracy of this phrase. God decreed that each kind of creature should reproduce "after his kind." "And it was so," is the inspired refrain. "And it is so," echoes the twentieth century experimenter, as he finds himself baffled in his every attempt to break this law, or even to formulate a plausible theory as to how it could be broken. So definitely established is this law that it has furnished us with the moral axiom, As a man soweth, so shall he also reap.

MOSSES AND MORALS

6. "*Therefore shall a man . . . cleave unto his wife.*" Moses, in drawing his picture of the original ideal state, gave to man only one wife, and depicted her as on an equality with her husband. Living in the voluptuous East, where polygamy was well-nigh the universal custom, and where the status of woman was so low, how did Moses obtain this true conception of woman and of marriage? Centuries later Plato, wisest of the Greeks, as far as human wisdom goes, made free love the social plan in his pen picture of the ideal republic. That the writer of Genesis should have escaped such a moral pitfall assumes the proportions of a miracle. Our best and most advanced civilizations to-day are founded upon the conceptions of woman and marriage set forth by Moses. We repeat, Whence came these conceptions?

7. "*And on the seventh day God ended His work.*" One week of time is allotted by Moses for the creative program. Many otherwise stanch believers in the literal interpretation of the Bible endeavor to show that the days of creation need not be considered as of twenty-four hours each, but may be understood as meaning long periods of time. But we see no justification for such a procedure. The record speaks of an "evening" and a "morning" as marking the kind of "days" that constituted the creation week. Further, we find that the word "day" is set in opposition to the word "night." We hardly see how the chronicler could have emphasized more clearly the thought of literal days

in a literal week, such as we find in our calendar. But most conclusive of all is the fact that when God "made two great lights"—the sun and moon—on the fourth day, He set them to rule the "day" and the "night" respectively. Now, beyond any possibility of question, the sun and the moon rule over literal days. In other words, when the record says that "the evening and the morning were the fourth day," we must think of a calendar day. But identically the same phrase is employed to describe the first, second, and third days; for example: "And the evening and the morning were the first day." What rule of language allows of our giving to a group of terms a loose and figurative value in the first half of a narrative, and a rigid and literal value in the second half? The fact that the sun and the moon were not made until the fourth day can not be said to justify this double use of words. While it is true that the first three days were not governed by the sun, why should we therefore declare that they were not governed at all, as we virtually do when we say that they were long, indefinite periods of time? Certainly God needed not the aid of the sun and the moon to keep the first three days within definite bounds. And, believing that God had a predetermined plan, should we not most rationally conclude that the bounds of those first three days would be made to correspond with the last four? Thus reason and the rules of language both seem to demand that the days of creation be considered as twenty-four hour periods.

However, this whole endeavor to prove the nature of these days is, in a sense, unnecessary, for evolutionists are more than willing to allow our claim. We can not but agree with the evolutionists when they charge that those who believe in a literal Bible and a supernatural creation are inconsistent in pleading for indefinite periods of time for the creation days. To believe unreservedly in a miraculous origin for all things, and then to doubt the story of the accomplishment of this work in six short days, is to be guilty of accepting the greater mystery and

rejecting the lesser. Our appeal at this point is for consistency on the part of all those who name the name of Fundamentalist. Incidentally, consistency on this point saves us from the inconsistency of believing that the grass and the trees were created ages before the sun. Skeptics, with some show of reason, have made much out of this. But the literal account tells us that the sun's rays shone upon these plants in twenty-four hours after they were brought into existence. Thus the objection collapses.

While we are speaking on this matter of the creation of the sun, we may incidentally take notice of one other question raised against the Genesis story; that is, How could there be light before the sun? The one who presents such an objection must logically base it upon the suppressed premise that there can be no other light in the universe except sunlight. But we doubt whether anyone living in these days of marvelous discoveries would be willing to risk his scientific reputation by formally making such an assertion. And in the absence of such an assertion, the objection has no logical foundation, and is therefore not entitled to serious consideration.

Furthermore, viewed philosophically, the objection is groundless. Whence came the sun? Must it not have been brought into existence by God, who is the source of all things? Then why should He who is the Creator of the sun be charged with working in the dark until the fourth day? Is God dependent on that which He creates?

We turn now to the presentation of evidence which tends to confirm the Mosaic account as touching the statement that the creation covered a period of seven days, or what we term a week. Says the *Encyclopaedia Britannica*:

"The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. Although it did not enter into the calendar of the Greeks, and was not introduced at Rome till after the reign of Theodosius, it has been employed from time immemorial in almost all eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic record will be at a loss, as Delambre remarks, to assign it to an origin having much semblance of probability."⁴

⁴ Article "Calendar": IV, 660.

Comment on this quotation is altogether superfluous.

8. "And God saw that it was good." "*There were giants in the earth.*" We need only to remind the reader of the facts presented in former chapters, for him to appreciate the truthfulness of the quotations here cited. The fossil record truly teaches us that our old world has seen better days.

9. "*A flood of waters upon the earth, to destroy all flesh.*" According to the Bible record, our world, in a sense, has two beginnings, the first at creation, the second immediately following the Flood. Hence we must include the Deluge in our summary, if we would have the correct background for the present order of things. That "all flesh" was suddenly destroyed by "a flood of waters" has already been proved. Again must we agree that Genesis finds confirmation in science. One point more remains.

10. "*The Lord scattered them abroad from thence upon the face of all the earth.*" The record tells us that after the Flood, the descendants of Noah lived together in western Asia, and that they were highly civilized, for they began the construction of a great tower. Out from this one place, says Genesis, the people were scattered to the various parts of the world, there to grow up into the tribes and nations of historic times. This would make uncivilized savages simply degenerate races that have sunk from a higher level. In our discussion of the question of degeneracy, we learned that just such an explanation of races and civilizations is offered to-day by the most learned anthropologists, though a generation ago such a view would have been scouted. Strange is it that the wisest students of man's history and civilizations should only now be discovering what Moses stated with the utmost certainty more than three thousand years ago. Again we ask, Whence did Moses obtain this knowledge? There is but one answer: He obtained it from the only Being acquainted with all the past, the God who created the heavens and the earth.

Evolution a Philosophy and a Religion

AN ADEQUATE consideration of the questions of creation and evolution lies within three fields,— science, philosophy, and religion. It is true that there are a few who would seek to confine the discussion of evolution to the sphere of science alone; but these are either religionists who wish to accept evolution while avoiding the ruction that is inevitable when evolution is evaluated from the viewpoint of morals and religion, or scientists who fear the impact of their theory upon religion and philosophy or who are utterly oblivious to its moral and religious implications.

In the very nature of the case, evolution is inextricably bound up with philosophy and religion. Evolution is a world-view. It has become a formula of world-explanation and a system of world-conception. And more, it essays an explanation of God and man, and their relation to each other. Now God, the world, and man are the three cardinal facts around which all philosophy and all religion move. Our view of life and the world as a whole, and our science, morality, and religion, are determined by the conception we have of these three facts. And because evolution dogmatizes on the nature of God, man, and the world, it not only is a scientific tenet, but also has inseparable philosophic and religious involvements.

EVOLUTION AVOWED A RELIGION

In order to meet any possible query that might arise on the question of evolution and its indissoluble connection with philosophy and religion, we shall quote some well-known evolutionists on this point.

L. T. More, professor of physics in the University of Cincinnati, and avowed evolutionist, says that "evolution is a far broader subject than a laboratory problem in biology; . . . it is one affecting the entire physical and spiritual outlook of man."¹

¹ More, Louis Trenchard, "The Dogma of Evolution": 21.

John M. and Merle C. Coulter, professors in the University of Chicago, and aggressive evolutionists, make this frank declaration:

"It is safe to say that the study of evolution has revolutionized human thought. Every subject is now being considered from the standpoint of its evolution. Not only do biology and the physical sciences present their results from the standpoint of evolution, but the evolution of language, of society, of government, of religion represents the present method of investigation and presentation in all these subjects."⁸

Charles A. Dinsmore, professor in the Yale University Divinity School, witnesses to the same facts in saying, "When science made her tremendous affirmation that there had been no break in the creative process from the nebula up to man, . . . Christian scholars at once applied this theory of development to the documents and to the institutions of their faith."⁹

DETERMINES ATTITUDE OF MIND

One of the foremost of the apologists for evolution, Joseph Le Conte, has stated the matter clearly and succinctly in the last two sentences of the following paragraph. Speaking of evolution, he says: "The doctrine concerns alike every department of science—yea, every department of human thought. . . . It affects profoundly the foundations of philosophy, and therefore the whole domain of thought. It determines the whole attitude of the mind toward nature and God."¹⁰

In one of Edwin Grant Conklin's recent books, "The Direction of Human Evolution," he has a chapter entitled "The Religion of Evolution." In that chapter, he emphasizes the fact that evolution is a religion, and that it is making a bid for a place among the religions of the world. Conklin is professor of biology in Princeton University, and is rated among the élite in evolutionary circles.

⁸ Coulter, John M. and Merle C., "Where Evolution and Religion Meet".

⁹ Dinsmore, Charles Allen, "Religious Certitude in an Age of Science"; 50.

¹⁰ Le Conte, Joseph, "Evolution and Its Relation to Religious Thought"; 2, 6.

Those who believe in historic and evangelical Christianity heartily agree with the evolutionists quoted that evolution has certain philosophic and religious implications which are inescapable. The Dutch theologian and university professor, Herman Bavinck, says:

"To all questions concerning the origin and the essence of things, of heaven and of earth, of minerals and of plants, of animals and of men, of marriage and of the family, of the state and of society, of religion and of ethics, the same answer is invariably given: evolution is the key to the origin and existence of all things."¹

"The world-view, which formerly offered itself under the name of 'the scientific,' has not essentially changed, but has simply, owing to various influences, assumed now a religious form, and taken up its position as a new faith over against the old faith. The difference consists merely in the doctrine of evolution no longer contenting itself with standing as 'science' by the side of or over against Christianity, but pressing on determinedly to usurp the place of Christianity as dogma and religion."²

Thus by the testimony of both its proponents and its opponents, evolution is in the field of philosophy and religion, as well as of science. We therefore need offer no apology for examining it ethically, morally, and spiritually.

THE TESTS OF EVOLUTION AS A RELIGION

In passing judgment on evolution in its philosophic and religious phases, we shall ask two questions: First, Does evolution meet the needs of the human race? Second, Does it tally with God's revelation of truth as given in the Scriptures?

Any religion or philosophy must measure up to the needs of men, or it is valueless. If it does not have a remaking power, wherein the propensities of the human heart which are antisocial and unrighteous can be changed into or exchanged for just and pure and righteous attributes, then that system is only a mockery. It must give society a workable code of morals, or of what use is it? Likewise, any world-view, be it called a religion or what

¹ Bavinck, Herman, "The Philosophy of Evolution": 48.

² *Ideas*: 14.

not, which bids for our acceptance, must hold out something regarding the future which will satisfy the hopes of men. Lastly, it must give us a God who is nigh to every one of us and a present help in time of trouble; a God whom we can worship and serve; a God who loves us and whom we can love.

The needs of humanity—that is the first standard of judgment.

And the second is not unlike it: Does it conform to the body of truth already known to us through the Scriptures? This is a test that the evangelical Christian instantly makes of every new thing. To him, the Bible is the rule of faith, morals, and doctrine. It is his authority. (The reasons for thus accepting the Word of God as the norm of judgment will be given in the closing chapters of this volume.)

So, then, let us appraise the religious and philosophic implications of the evolutionary theory, to see if they will meet the needs of men and comport with truth already known through the Word of God. If they do, then every man and woman the world around should accept them without a moment's hesitation; but if not, then we shall reject them and denounce them, no matter who may be their champions or how solidly entrenched they may be in the intellectual and religious worlds of the day.

The Barren Philosophy of Evolution

EVOLUTION is essentially a philosophy. A philosophy of human life and its relation to the world and the universe is the core of the theory. Some may have supposed that the philosophic deductions were made after the theory was established in the scientific world. But such is not the case. Evolutionary philosophy came first, and later certain scientists, chiefly Darwin, construed the facts of nature to fit the philosophy. Then religion was remolded to fit the philosophic concepts. Evolutionary science branched out one way from evolutionary philosophy, and evolutionary religion the other. Philosophy was the trunk, science and religion were the branches.

From the very first even to the present, philosophy has guided the evolutionary theory. From Darwin down to Henry Fairfield Osborn, men have believed in evolution, not because of objective proof, but because the theory coincided with their philosophic views. The noted French evolutionist and Sorbonne professor, Yves Delage, says, "I am, however, absolutely convinced that a man supports or does not support transformism [the French term for evolution], not for reasons taken from natural history, but because of his philosophic views."¹

WHAT THE FOUNDERS OF EVOLUTION BELIEVED

A study of the philosophy of evolution starts logically with an examination of the views of the founders of the theory. The groundwork of the system was laid by the Greek philosophers; but so far as modern times are concerned, the four men, Darwin, Huxley, Spencer, and Haeckel, have had as much to do as any others with the shaping of the philosophic conceptions that are held to-day. To be sure, they did not originate the philosophy of evolution, by any means; but they are its most immediate progenitors. We shall consider their views in turn.

Darwin's belief may be summed up in a single phrase, — agnostic naturalism. His theory of "natural selection"

¹ Delage, Yves, "La Structure du Protoplasma et les Théories sur l'Évolution", 184.

relieved him of the necessity of assuming a conscious plan and purpose in creation. To him the laws of nature were immutable, and although allowing that there might be a Supreme Power, yet nature went on its way without any direction by that Power. "Natural selection" for him took the place of the Christian's God, and at once disposed of teleology (cause and design in life and nature), miracles, and supernaturalism in general. Darwin, as a young man, was a believer in Christianity; but afterwards he became a deist, and finally an agnostic. "His attitude was that of the tolerant unaggressive agnostic."¹ He believed that the course of evolution was upward, and that the future of mankind would gradually better.

Thomas Huxley may be described as a naturalist, a mechanist, and a skeptic. While Darwin kept as far away from problems of philosophy and religion as possible, Huxley, especially in his later years, almost entirely deserted the field of science for philosophy and religion. He not only believed that the laws of nature were a sufficient explanation for the world and all life upon it, but also held that the forces of nature worked mechanically. He was an ardent champion of the idea of "the struggle for existence" and "the survival of the fittest." He believed that the cosmic order is non-moral, and in his Romanes Lecture defined "law and morals" to be "restraints upon the struggle for existence between men in society." He differed with Darwin in that he did not believe that the world-order would continue to improve indefinitely, but that it would sometime enter upon a downward and tragic course.

Huxley was intensely active in a controversial campaign against evangelical Christianity. He threw Christianity overboard bodily and without reservation. While in earlier life he styled himself a theist, yet his theism never advanced beyond the recognition of "the passionless impersonality of the unknown and unknowable."²

The evolutionary philosopher, Herbert Spencer, was the most agnostic of all agnostics. He declared that the

¹ Paxton, Edward B., *Encyclopædia Britannica*, eleventh edition, article "Darwin."

² Thoburn-Dyer, William T., *Encyclopædia Britannica*, eleventh edition, article "Huxley."

Power of the universe not only is unknown, but is utterly unknowable. His entire philosophy is an altar to the Unknowable. For instance, in one of the volumes of his "Synthetic Philosophy," we find this paragraph: "If religion and science are to be reconciled, the basis of reconciliation must be this deepest, widest, and most certain of all facts—that the Power which the universe manifests to us is utterly inscrutable."⁴

Spencer reduced life to a function of matter and motion. This formulation in mechanical terms of course gave a materialistic flavor to his philosophy. He sought to free himself from the charge of materialism, but did not succeed.

Making human reason paramount, Spencer had little time for a consideration of religious values. He was violently opposed to the idea of creationism, or any other theory in which supernaturalism was a factor.

Ernst Haeckel was a thoroughgoing monist, and extremely materialistic too—much more so than other monists before him, such as Spinoza, Schopenhauer, and Hegel. By his "pure monism," Haeckel meant that to him there exists but a single substance, which is at one and the same time God and world, spirit and body, matter and force. He was avowedly a mechanist and a materialist.

"We concede exclusive dominion to that view of the universe which we designate as the mechanical, and which is opposed to the teleological conception."⁵ "It no longer occurs to physicists, chemists, mineralogists, or astronomers, to seek to find in the phenomena which continually appear before them in their scientific domain the action of a Creator acting for a definite purpose. They universally, and without hesitation, look upon the phenomena which appear in their different departments of study as the necessary and invariable effects of physical and chemical forces which are inherent in matter. Thus far their view is purely materialistic."⁶

According to Haeckel, "the highest faculties of the human mind have been evolved from the soul of the brute-beasts, and more remotely from the simple cell-soul of the

⁴ "First Principles": 32.

⁵ Haeckel, Ernst, "History of Creation": I, 17.
⁶ *Idem*: 28.

unicellular Protosoma. As a consequence of these views, Haeckel was led to deny the immortality of the soul, the freedom of the will, and the existence of a personal God."¹

Now although our summaries of the views of these four men have been brief, yet we have given a fair representation of what evolutionary philosophy was in the last half of the nineteenth century. We have not here examined Tyndall, Fiske, and Wallace, but their views largely coincide with those we have scanned.

THE PHILOSOPHY OF EVOLUTION ANTICHRISTIAN

Obviously the philosophy of evolution partakes of naturalism, mechanism, materialism, monism, and agnosticism. We can not say that it can be identified in every particular with any or all of these isms, but the more exact truth is that it is a composite of all five. The tendency in evolution to magnify the natural and minimize or reject *in toto* the supernatural, gives it a strong flavor of naturalism. Its inclination to reduce every instinct to a physiological basis, and all life to a molecular basis, is certainly mechanistic. Its emphasis on this world and natural law and its silence on or contempt for the supernatural indict it as materialistic. Its identification of the Supreme Power with nature, and its classification of organic and inorganic life in the same category, make it monistic in principle. Its unknowing attitude toward the Christian conception of God unmistakably labels it agnostic.

In view of the facts, how useless for anyone to contend that modern evolution was launched as anything but an unchristian and even an antichristian philosophy! Huxley and Haeckel were both sworn foes of the Christian religion, and vigorously campaigned against it. Spencer and Darwin, although not so active in their opposition, nevertheless rendered Christianity a heavy blow by their agnosticism. A personal God and Creator of the world, Jesus Christ as Son of God and Saviour of men, the Bible as a revelation from God, the possibility of the miraculous, the

¹ Encyclopædia Britannica, eleventh edition, article "Haeckel."

existence of the supernatural, the efficacy of prayer and worship,—all these were greatly discounted or rejected entirely by these men who were the founders of modern evolution and its philosophy. Their god was resident force; their savior, progressive change; their bible, their own mental processes.

AN UNMORAL PHILOSOPHY

Not only was the evolutionary philosophy of the nineteenth century antichristian, but it was also unmoral. The doctrines of "the struggle for existence" and "the survival of the fittest" are absolutely opposed to the moral standards which Christianity has erected as the ideals of society. Just what the views of the founders of evolution were on these points can best be defined by quoting Huxley himself:

"Man, the animal, in fact, has worked his way to the headship of the sentient world, and has become the superb animal which he is, in virtue of his success in the struggle for existence. The conditions have been of a certain order, man's organisation has adjusted itself to them better than that of his competitors in the cosmic strife. In the case of mankind, the self-assertion, the unscrupulous seizing upon all that can be grasped, the tenacious holding of all that can be kept, which constitute the essence of the struggle for existence, have answered. For his successful progress, throughout the savage state, man has been largely indebted to those qualities which he shares with the ape and the tiger; his exceptional physical organization; his cunning; his sociability; his curiosity, and his imitativeness; his ruthless and ferocious destructiveness when his anger is aroused by opposition."⁴

"From the point of view of the moralist the animal world is on about the same level as a gladiator's show. The creatures are fairly well treated, and set to fight — whereby the strongest, the swiftest, and the cunningest live to fight another day. The spectator has no need to turn his thumbs down, as no quarter is given."⁵

From these two excerpts, it is evident that Huxley verily believed that both brute and man climb upward on the carcasses of their fellows that they slay. His view coincides with Tennyson's phrase, "Nature red in tooth and claw with rapine." And Huxley held not only that

⁴ Huxley, Thomas H., "Collected Essays": IX, 61.

⁵ Adam 120, 222.

this bloody competition was a fact of nature, but that it was absolutely necessary to the idea of progress as predicated by evolutionary philosophy.

"STRUGGLE-FOR-EXISTENCE" IDEA HELD TO-DAY

Some apologists for present-day evolution are very anxious to side-step and soften down the "struggle-for-existence" phase of evolutionary philosophy. Some say that Huxley put too much red in the doctrine, others that "the struggle for existence" is not so necessary now as in earlier ages, *et cetera*. But these who so speak are what H. L. Mencken calls the "fatuous reconcilers of science and religion," who try "idiotically to perfume their own case." At least, they are by no means supported in their equivocations by many eminent evolutionists. For example, here is the opinion of Conklin:

"In certain quarters it has been fashionable of late to decry the importance of natural selection, but more and more, biologists are coming to recognize that it is the most important directing and perfecting factor in evolution. . . .

"The past evolution of the human race has been guided by the elimination of the unfit, whether physical, intellectual, or social, and the future progress of the race must depend on this same process."²²

J. Arthur Thomson, in his most recent work, does not in the least minimize the "struggle-for-existence" idea:

"It has become clear that the struggle for existence is a formula for all the manifold efforts and answers-back that living creatures make when they find themselves up against environing difficulties and limitations. It includes all the reactions which secure the welfare of self and kin. The struggle may mean competition between fellows of the same kith and kin — rat against rat — or parrying the attacks of foes belonging to other races — herbivores against carnivores — or reactions against the untoward fates of the physical world, such as the diverse ways of meeting the winter. . . . The struggle rises from internecine competition to an endeavor after well-being; the field naturalist knows more of its subtlety than the zoologist. Both are agreed that it is essential not only in making but in securing progress."²³

²² Conklin, Edwin Grant, "The Evolution of Man"; 102, 103.
²³ Thomson, J. Arthur, "Concerning Evolution"; 118, 119.

Albert G. Keller, professor of the science of society, Yale University, declares that by putting so much stress on peace these days, and trying to minimize competition, we are thwarting progress:

"There is no fault to be found with the effort to minimize the tragedies of competition by setting up rules of the game; but those who dream of universal equalization, communalization, and pacification are proposing to abandon the agencies which have brought us from savagery to the civilization which we now acclaim."¹⁰

EVOLUTION'S PHILOSOPHY THE SAME NOW AS ALWAYS

The philosophy of evolution as we have sketched it in this chapter is largely the philosophic view of its founders. Some may object that evolution has changed since the days of Darwin, and thus our portrayal does not fit the third decade of the twentieth century. It is quite true that evolutionists have been forced to change their ideas on many points, and some of the changes are almost equivalent to a rejection of the theory as a whole. But the changes made have been in the realm of science rather than in the philosophic and religious spheres. Indeed, the latter two, in essence, are substantially the same as sixty or seventy years ago. Any alterations that have been made are in the vocabulary used rather than in intent of the thought. To prove that our conclusions are not gratuitous, here is a paragraph from an evolutionary author:

"We may have discarded many of the specific conclusions of the great evolutionists, but their method of thought still governs church and state. Sociologists may agree that Spencer's specific ideas of the state are not correct; the clergy may admit that Fiske's humanitarian religion does not hold together the congregations; the biologists have found that Darwin, great genius that he was, could not foretell the facts which have since been discovered and which destroy the foundations of his hypothesis, they may claim that Spencer was weak in his knowledge of biology and Huxley too prone to pass from the calm discussion of scientific truth to the passionate methods of the propagandist: all still accept their philosophy of evolution and all use their method to search for the truth in both the material and spiritual realms."¹¹

¹⁰ Keller, Albert Gallaway, "The Evolution of Man": 148.

¹¹ Mrs. Lewis Trenchard, "The Days of Evolution": 346, 347.

In summation, we would give nine points as the distinguishing characteristics of the philosophy of evolution, both of the nineteenth and of the twentieth century:

1. The belief that the world and all life upon it are the result of certain obscure natural forces which have caused a gradual and continuous development from the lower to the higher without aid from any supernatural source.
2. The belief that the soul and mind of man, as well as his body, have developed from animal ancestors.
3. A strong inclination to affirm that "nature is everything that is,"—naturalism.
4. A generous admixture of mechanism and materialism.
5. The belief that progress depends largely upon universal competition in "the struggle for existence," and eventuates in "the survival of the fittest."
6. An agnostic attitude toward God, or an attempt to identify Him with the forces of nature, which is equivalent to pagan pantheism.
7. A rejection of evangelical and historic Christianity.
8. A denial of the possibility of the miraculous and the supernatural.
9. An equivocal view of the future—that progress upward is inevitable and automatic or that retrogressive evolution may set in and the future become a world tragedy.

Creature or Creator?

THE conception which a man has of God largely determines his religious convictions and beliefs. And not only is a man's religion shaped by the conception he has of God, but his life and conduct also are to no small extent the fruit of his belief in God. Therefore the question of God is not one which is to be discussed only by erudite and cloistered theologians, but is an issue which vitally concerns us all.

Upon no point of controversy is the difference more profound than in the varying views of God held by the evolutionists and the creationists. The evolutionist's God is an altogether different being from the evangelical Christian's God. It is really not a matter of various opinions of the same God, but of what God.

Historic Christianity has always been distinguished by its faith in a personal God. By personality we do not mean to imply substance or corporeity as we know and experience it, yet we do affirm the existence of intelligence, mind, will, reason, individuality, self-consciousness, and self-determination in bodily form. And included in God's personality are the ideas of Him as Creator and Sustainer of the world and man, His love and constant care for His creatures, His omniscience and omnipotence.

A PERSONAL CREATOR AND GOD

The Christian's God is the Creator of this world and all upon it. In fact, the belief in a personal God grows out of the belief in a personal Creator. One who denies the Creatorship of God has laid the basis of a denial of a personal God. The Scriptures are a unit in testifying that God created all things. Genesis says, "In the beginning God created the heavens and the earth."¹ John wrote, "All things were made through Him; and without Him was not anything made that hath been made."² Jeremiah

All texts are quoted from the American Revised Version.

¹ Genesis 1:1.

² John 1:3.

³ Jeremiah 10:18-19.

witnessed to the Creatorship of God, and declared that in this He is preëminent over all other gods.

Not only did God create the world, but He sustains it. He upholds all things.¹ "In Him all things consist."² The creatures of earth, "these wait all for Thee, that Thou mayest give them their food in due season."³ "He counteth the number of the stars; He calleth them all by their names. Great is our Lord, and mighty in power; His understanding is infinite."⁴

God takes an active part in the affairs of this world. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."⁵ He also personally guides the lives of individuals, as for example Joseph,⁶ Daniel,⁷ and Elijah.⁸ "God is the judge: He putteth down one, and liftest up another."⁹

His watchcare and love extend even to the minutest things, as "the birds of the heavens," "the lilies of the field," "the grass of the field."¹⁰

God knows our every thought and action. "Jehovah, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; Thou understandest my thought afar off, . . . and art acquainted with all my ways."¹¹ Even the hairs of our head are numbered. "Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows."¹²

THE GOD OF EVOLUTION

The God of evolution and Modernism is quite different. Evolution submerges the idea of a personal God by much talk about force and energy; and Modernism has so much to say about the God who is found in nature that it seems to forget all about His transcendence—the existence of God above and apart from the universe.

Here is a sentence from a much-quoted evolution book that is a fair example of the evolutionists' attitude: "It is

¹ Hebrews 1: 3. ² Colossians 1: 17. ³ Psalm 145: 15. ⁴ Psalm 147: 4, 5.

⁵ Daniel 4: 32. ⁶ Genesis 39: 11. ⁷ Daniel 1: 9. ⁸ 1 Kings 19: 5, 7.

⁹ Psalm 75: 7. ¹⁰ Matthew 6: 26, 28-30. ¹¹ Psalm 139: 1-6. ¹² Matthew 10: 29-31.

all the result of the activities of that all-pervading energy which we have learned to call God." "God is identified with the all-pervading energy of the universe.

Charles Dinsmore virtually denies a transcendent God: "The vastness of the material universe has given us a glimpse of the greatness of our God. We can no longer think of him as an emperor enthroned above his universe. He is the indwelling spirit—a being present in every point of his creation—transcendent only in the sense that he stands outside of our wills."¹ (Italics ours.)

Even more explicit is Joseph A. Leighton, professor of philosophy in Ohio State University: "If you ask, where is God in the creative process? the first answer is, everywhere. He is manifest in the energy of the electron, in the architecture of the atom, of the human brain, and of the solar systems. God is the infinite and ceaseless formative energy manifested in all things."²

PANTHEISTIC IN PRINCIPLE

If these evolutionists and Modernists do not deny a personal God who is apart from and supreme over and in the universe which He has created, it is obvious that they at least put the emphasis elsewhere, and their silence is equivalent to rejection. One of the most significant tendencies of liberal religion and modern science is to depersonalize God and to make Him and nature one. This is nothing but stark pantheism. Pantheism maintains that this universe in its ever-changing state is but the manifestation of the universal substance which is God; thus God is everything and everything is God; God is all, all is God; God is a part of everything, but apart from nothing.

The Modernists seek to avoid the odium which attaches to the word "pantheism," but theirs is an endeavor to have "the game without the name." The incarnation of God in nature was the key to the philosophy of Descartes, Spinoza,

¹ Coulter, John M. and Morris C., "Where Evolution and Religion Meet"; 181.
² Dinsmore, Charles A., "Religious Certitude in an Age of Science"; 18.
³ Leighton, Joseph Alexander, "Religion and the Mind of To-Day"; 244.

Schelling, Hegel, and Spencer, and it is the key to the evolutionists' philosophy to-day. Any philosophy which makes the universe to consist of the Divine Substance is pantheistic. Pantheism always makes the creature and the Creator one, and such is the undeniable tendency of evolution and Modernism to-day. In Le Conte's famous definition, he says that evolution has come about "by means of resident forces."²⁰ E. D. Cope declared that "creation has been and is accomplished by the agency of the energies which are intrinsic in the evolving matter, and without interference of agencies that are external to it."²¹

These definitions make the creative force of the universe—God—"resident" and "intrinsic" in the thing created. If this is not pantheism, what could be!

A SUBSTITUTE FOR GOD

Although the evolutionists will not come out and deny, in so many words, the transcendence of God, yet they imply it in no uncertain terms. For instance, Osborn says that "from the period of the earliest stages of Greek thought man has been eager to discover some natural cause of evolution, and to abandon the idea of supernatural intervention in the order of nature."²² H. W. Conn declares that "the greatest strength of the law of natural selection has been in the fact it has furnished a natural law as a substitute for supernatural intelligence."²³ And Joseph A. Leighton affirms that "nowhere and nowhen is there special need for intervention of a supermundane power in the natural process of things."²⁴

So enamored of natural law and automatic processes have the evolutionists become, that although they may not have the courage or inclination to deny the existence of a God separate from nature, yet they have deified nature to the extent that a transcendent God is not needed in their

²⁰ Le Conte, Joseph, "Evolution and Its Relation to Religious Thought": 8.

²¹ Cope, Edward D., "The Primary Factors of Organic Evolution": 1.

²² Osborn, Henry Fairfield, "The Origin and Evolution of Life": ix.

²³ Conn, Herbert W., "The Method of Evolution": quoted by Alfred Fairhurst in "Theistic Evolution": 159.

²⁴ Leighton, Joseph A., "Religion and the Mind of To-Day": 43.

philosophy. One of their own number, Le Conte, has described the present status of the idea of God among liberal thinkers most graphically and truthfully in this paragraph:

"Thus has gradually grown up, without our confessing it, a kind of scientific polytheism — one great Jehovah, perhaps, but with many agents or sub-gods, each independent, efficient, and doing all the real work in his own domain. The names of these, our gods, are gravity, light, heat, electricity, magnetism, chemical affinity, etc., and we are practically saying: 'These be your gods, O Israel, which brought you out of the land of Egyptian darkness and ignorance. These be the only gods ye need fear, and serve, and study the ways of.'"²²

THE CREATURE RATHER THAN THE CREATOR

Paul, in the book of Romans, accurately describes the present tendency in liberal religion and science when he speaks of those who have not recognized the evidences in nature of the "everlasting power and divinity" of God, "because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, . . . and worshiped and served the creature rather than the Creator."²³

We are eyewitnesses to-day of a resurgence of naturalistic and pantheistic religion,—worshiping and serving the creature rather than the Creator, deifying natural law above the One who gave and governs natural law.

The Modernists assure us they are giving us a greater God by rejecting God as a personal Creator and showing us how orderly and extensive is the realm of natural law. But we agree with the Encyclopædia Britannica when it says, "The great objection to pantheism is that, though ostensibly it magnifies the Creator and gets rid of the difficult dualism of Creator and creation, it tends practically to deny His existence in any practical intelligible sense."²⁴

But a personal God has always been and will continue to be the heart of evangelical Christianity, for it can not be otherwise. A personal God is the only God the Scrip-

²² Le Conte, Joseph, "Evolution and Its Relation to Religious Thought": 294.
²³ Romans 1: 20-25.

²⁴ Encyclopædia Britannica, eleventh edition, article "Pantheism."

tures reveal, and a personal God is the only God who can meet the needs of men. A sense of dependence on the infinite God is the essence of religion; but how can we feel dependent on "a universal force" and an impersonal "all-pervading energy" whose source we can not fathom, whose laws we can not understand, and whose end we can not discern? We need the God of whom it is said, "Closer is He than breathing, and nearer than hands or feet." We can not adore an "unknown God"; we need One whom we can "feel after" "and find," "though He is not far from each one of us: for in Him we live, and move, and have our being."²⁷ We need a God whose ear is continually turned earthward to hear the penitent and beseeching cry of His children. We need a Father in heaven who loves us even as an earthly father loves his children. We need a God who "healeth the broken in heart, and bindeth up their wounds."²⁸ We need a God in whose providence "to them that love God all things work together for good."²⁹ We need a God who "so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life."³⁰

And such a God do the Scriptures and evangelical Christianity bring to us.

²⁷ Acts 17:27, 28.

²⁸ Psalm 147:3.

²⁹ Romans 8:28.

³⁰ John 3:16.

Christ—Good Man or God-Man?

EVOLUTION and Modernism reduce the Son of God and the Saviour of men, Jesus Christ, to the status of an extraordinarily good man. This is done chiefly because evolution and Modernism have little or no place for the supernatural element either in science or in religion. They put everything in the universe on the basis of natural law, and inevitably, therefore, the supernatural phases of Christ and His life,—His deity, His miracles, His incarnation, His atonement, His bodily resurrection,—must be discarded by them.

As a fair example of the attitude of evolutionists toward the supernatural, here are a few sentences from E. G. Conklin, who is everywhere accepted as an apologist for evolution:

"The center of the conflict between science and theology is naturalism vs. supernaturalism. . . .

"General belief in a supernatural revelation attested by supernatural miracles and influencing the lives of men by supernatural processes has been undergoing change. The universality of law in the natural world has led men to look for natural law in the spiritual world also. Supernaturalism even in religion is a great stumbling-block to those who find naturalism everywhere else; it makes religion not only unnatural but unreal to many. Accordingly we find among scientific exponents of religion a strong current in the direction of naturalism rather than supernaturalism. . . .

"Miracles which were once supposed to prove the existence of the supernatural and the authenticity of religion have become a source of doubt rather than of faith in this scientific age. . . .

"More and more the religious world is turning away from the supernatural aspects of the miracles to the moral lessons which they convey, from a literal interpretation of them to their spiritual significance."¹

The eminent Modernist, Baptist preacher, and University of Chicago professor, Shailer Mathews, concurs with Conklin when he says that to such minds "as feel the supremacy of law and process in the natural order," "miracle in any real sense of the word, is unthinkable. The world-view on which it rests has vanished."²

¹ Conklin, Edwin G., "The Direction of Human Evolution": 128, 187-901.

² Mathews, Shailer, "The Path of Modernism": 116.

These two unequivocal statements, one from an evolutionary scientist and the other from an evolutionary religionist, most forcefully describe the present viewpoint of science and religion on the supernatural. To state their belief baldly, the natural is everything that is.

The rejection of the supernatural is a direct blow to Christianity. All religion is supernatural, and rests upon the fact that there is a God apart from this world yet free to work in the world. But more particularly, the current movement away from the supernatural is absolutely fatal to Christianity. Christianity is the most supernatural of all the religions of the world. Christ, the Founder of Christianity, was Himself a miracle. The Christian faith rests on miracles, is attested by miracles, and stands or falls by the credibility of the miracles which it records. If we do away with the miraculous and the supernatural, then we do away with Christ's religion, and have left only a beautiful but powerless system of ethics. Christianity and the supernatural are utterly indissoluble.

NO SUPERNATURAL—NO CHRIST

Proceeding on the thesis that the supernatural and the miraculous are to be ignored, the effect of evolution and Modernism on belief in Jesus Christ is most devastating. His incarnation, His atonement, and His resurrection are denied. This trinity of truths—incarnation, atonement, and resurrection—are the marrow of Christianity. They assure us that God sent His Son to earth to die in the sinner's stead, that the necessary atonement for our sins was made, and that Christ could not be holden of death, but was resurrected, and is gone back to His Father to intercede for sinners who accept His atoning sacrifice.

But the Modernist says, "No, these tenets can not be true, because they necessitate the supernatural and the miraculous." Harry Emerson Fosdick, Shailer Mathews, Edward Scribner Ames, and many others, affirm over and over again, in their books, that the story of the virgin birth of Christ is only one of scores of legendary virgin births,

and is no more to be credited than other legenda. They would have us believe that the idea of the deity of Christ gradually came into existence in the second and third centuries after Christ, and was the result of the wonder-love and admiration of His followers, who sought to make a large place for Him in history by deifying Him. They tell us that the Christian doctrine of the atonement is a relic of the sacrificial ideas in the pagan and Jewish religions, that Christ's death was in no sense vicarious. They allege that Christ's body was never raised from the dead, but that His disciples had hoped that He would survive the grave, and so from their hopes ("abnormal psychology," Mathews calls it) the story gradually grew into a supposed fact.

So far as the miracles of Christ are concerned, such as the raising of Lazarus, feeding the five thousand, healing the blind and the deaf, turning water into wine, *et cetera*, Shailer Mathews says these are only "New Testament anecdotes." Other Modernists declare that the so-called miracles credited to Jesus are but Oriental legends such as were attached to all remarkable men in that age.

ACTUALLY TWO DIFFERENT RELIGIONS

Now there is a difference between the views of Modernism and those of evangelicalism which really makes two religions instead of two versions of the same religion. The well-known Modernist, Rollin Lynde Hartt, sees the disparity between the two views, and writes:

"Two religions,—so different that, if the one is true, the other must be false,—exist side by side within the confines of Protestantism. A Fundamentalist spokesman recognizes the difference clearly, and asks in a series of carefully worded test-questions: 'Did God become incarnate in Jesus Christ through the Virgin Mary? Is this a fact of history? Did He offer a sacrifice for sin on Calvary as the sinner's righteous Substitute? Is this a fact of history? Did He rise from the dead a real man in a real body? Is this a fact of history? Did He ascend into heaven as the God-man to the right hand of God Almighty? Is this a fact of history?'

"To such questions any thoroughgoing Liberal will answer without hesitation, 'No, these are not facts of history; they are ancient Oriental legends, all of them romantic and very interesting, but

plainly as unhistorical as the poetic first chapter of Genesis or the myths that abound in pagan classics.' For, whereas the Fundamentalist bases his faith upon an infallible Book, interprets it literally, and credits the miraculous, the thoroughgoing Liberal denies infallibility, interprets the Bible as he interprets other great literature, accepts its lofty religious teaching, fearlessly discards whatever affronts his reason or his conscience, and rejects the miraculous.

"Had these two religions developed independently, no one would for a moment think of combining them."¹

After the evolutionist and the Modernist have taken all the miraculous and the supernatural out of Christ and His life, what have they left? An exceptionally good man, a great moralist, an excellent teacher of ethics, a wonderful example for all men to emulate, an inspiration to right living—and that's all! In these qualifications, He differs not in kind but merely in degree from all other men who live good lives. He is a good man but not a God-man; an example but not a Saviour.

The liberal religionists deceive many Christians, because they so fulsomely eulogize and panegyrize Jesus; but by their encomiums to Christ, they do not adore Him as God's Son, they only admire Him as a model man. The Modernists will even say Christ was "divine"; but to them, that word means that He was divine only in the sense that all men are divine, He perhaps more than others. They even speak of His resurrection from the dead, yet they do not mean a bodily resurrection, but that the influence of His life persisted beyond the grave. They use the terminology of evangelical Christianity so as not to jeopardize their cause, but their words have a double meaning. Just as it is necessary to study the "Glossary" to Mrs. Eddy's works before the intent of her language can be understood, so also it is necessary to know the additional definitions given words by the Modernists, before one can comprehend what a Modernist means when he uses certain orthodox phrases. We are sure the voice is Jacob's voice; but the hands are the hands of Esau.

¹ Hart, Belle Lydia, *Forum Magazine*, November, 1925: 675.

It is altogether needless to point out the fact that the Christ of Modernism is not the Christ of the Bible. Of the Christ whom the Scriptures reveal, it is everywhere recorded that He was the Son of God incarnate in human flesh. From Genesis to Malachi, prophets looked forward to the day when a Deliverer and a Messiah should come from Jehovah. From Matthew to Revelation, the New Testament authors witness to the fact that the Deliverer and Messiah had come. Jesus Himself declared He had come from the Father to save men. He said He would die and would be resurrected the third day. The apostles testify that it was even so. His miraculous incarnation, atonement, and resurrection are warp and woof of the Scriptures. If you take these supernatural elements out of the Bible, the Book is fit only for the waste basket or for a class in Oriental literature.

MEN NEED A SAVIOUR FROM SIN

Which Christ, the God-Christ of Fundamentalism or the pseudo-Christ of Modernism, is the Christ of the world's need? Do men need a divine Saviour from sin, living to-day, or a model man, a good Jew, who lived thirty-three years, died, and has lain buried in Palestine for 1900 years? That is the fundamental question.

For those who believe that sin is no serious thing, but something which will be sloughed off with the natural progress of mankind, Christ as a great teacher and exemplar may suffice; but for men and women who know the deadly nature of sin, who know that of themselves they can do no good thing, who know that One from heaven itself must reach down a succoring hand and save them from the serpents of sin—them only Christ, the God-man and Saviour, can satisfy. What the sinner needs is not a model to look at, but a Saviour to rescue him. And this involves a miracle, an intervention by God in the course of human nature,—a re-creation.

The crux of the discussion over the supernatural is at present the question of the creation of this world and man. Evangelical Christians believe that God by His fiat word

created the world, its living creatures, and the first pair of human beings. That was a miracle. Evolutionists and Modernists deny this. They allege that the world and all life upon it have come into being by an evolution which is a "continuous progressive change, according to fixed laws, and by means of resident forces."⁴ The first is supernatural, the second natural. And there's the pivot upon which the whole controversy turns.

One noted evolutionist has said that Darwin's principle of natural selection "took away, if correct, at one stroke any necessity for the operation of supernatural causes in the explanation of the living world."⁵ And E. G. Conklin declares that "supernaturalism made its last and strongest stand on the creation of the living world."⁶

It is patent that the creation issue is the keystone to the arch of supernaturalism and the miraculous. The controversy over creation, therefore, does not involve merely the question of how and when the world came into existence, but also whether God is a person who can and does intervene in the affairs of this world and the lives of individual men, or whether He is an impersonal force known only by the effect produced in nature; whether man saves himself, or whether Jesus Christ saves him; whether conversion and regeneration are "psychological reactions to favorable stimuli," or whether God miraculously creates in us new hearts and renewa a right spirit within us; whether prayer is a pious exercise which affects only the suppliant, or whether prayer goes to the throne and heart of God Himself and influences Him to change the course of our lives accordingly; whether this present world is all we can hope for, or whether we shall look for a new world, wherein dwelleth righteousness.

These are some of the considerations which cause us to be so zealous for the truth of God as Creator and Christ as Re-creator, and which cause us to maintain that "Creation—not evolution" is what the Scriptures teach and what mankind needs.

⁴ Le Conte, Joseph, "Evolution and Its Relation to Religious Thought": *N.*

⁵ Pearl Raymond, *Ecumen.*, November 24, 1921.

⁶ Conklin, Edwin G., "The Direction of Human Evolution": *Ibid.*

The Lost Sense of Sin

OUR day and generation has largely lost the sense of sin. Compared with those of a former generation, our preachers make sin a trivial thing. Our schools have psychologized sin until the average college student puts it in the category of such phenomena as dreams and hallucinations. As a consequence of thirty or forty years of preaching and teaching that sin is not what our forefathers once thought it was—a crime against God—the world to-day takes the question of sin as lightly as it does halitosis.

Sin is not a mere theological question. The conception men and women have of the character of sin to no small extent determines the moral standards that prevail in society as a whole. When, as at present, the prevailing idea of sin makes it an inconsequential matter, the reaction is a lowering of standards and a wholesale disregard of the line that separates right from wrong.

The irreconcilable difference between evangelical Christianity and Modernism on this question of sin is easily seen when we compare the two views. The orthodox position is, and always has been, that our race began in a state of sinless innocence and perfection, and that, by an act of willful disobedience to God, it fell into a state of sin, sorrow, disease, and death, and that the taint of sin once introduced into the world by the fall has persisted from Adam even down to the present generation. The Scriptures teach further that man is so enthralled by the power of sin that he can not by his own efforts free himself, and that because of the malignant nature of evil, it was necessary for God to send His Son, Jesus Christ, to this world to deliver man from the power of sin and from its penalty—death—by dying in the sinner's stead.

On the contrary, evolution and Modernism, believing that there was no creation such as Genesis brings to view, teach that the "fall of man" is mere rhetoric, that it is in no sense historic; that mankind did not begin in a state of

perfection, but passing upward through stages of protoplasm, jellyfish, amphibians, and ape-like creatures, finally culminated in the being called man, and that therefore there has been no "fall," but a gradual rise. They therefore hold that the thing called "sin" is not a transgression of the sovereign will of God, but is only certain unfortunate animalities which have clung to us because of our animal ancestry—a "vestigial remain," if you please. John Fliske said: "Theology has much to say about original sin. This original sin is neither more nor less than the brute-inheritance which every man carries with him."² To the liberal, sin is not done away with by the atonement of Christ, but he depends upon the progress of evolution, education, and culture, for the eradication of the brute qualities in man's nature.

EIGHT DANGERS IN THE LIBERAL VIEW

Now the serious defects in the Modernist idea of sin are these: (1) The deadly nature of sin is not recognized. To the Modernist, the wages of sin is not death, but only a momentary hindrance in man's climb toward perfection. (2) This view of sin makes man his own savior. No atoning Christ is needed; for, owing to the automatic evolutional process and to certain conscious effort on his own part, man will ultimately make himself righteous. (3) If sin was not arbitrarily introduced sometime in the natural order of things, as the doctrine of "the fall" postulates, then sin is no fault of man's, but is part of the inevitable inheritance which evolution bequeaths him. Man is therefore not responsible for sin, and hence is not accountable for the defects of his nature, any more than he is that his eyes may be brown instead of blue. (4) The conception of man as a free moral agent is virtually denied by Modernism, for sin did not come by the exercise of the free will of Adam, but is thrust upon man because he is part and parcel of the evolutional process. (5) The clear distinction between right and wrong is obliterated, for the only wrong

² Fliske, John, "The Destiny of Man": 102.

possible would be that we had not made fast enough progress in leaving the beast behind. This makes right and wrong different in degree but not in kind. (6) It makes impossible a standard of morals which would be applicable to all individuals. Each man is left free to form his own standard of right and wrong. There are no absolute morals in this view. (7) It makes sin a corporate and not an individual thing, because it makes man but an infinitesimal part of a vast and universal mechanical process. (8) It takes away all idea of punishment for sin, because certainly man should not be punished for attributes which have come down to him in a blood stream that has flowed through ape and tiger. Whoever started the stream to flow is blamable, not man.

It could not be otherwise than that a general let-down in morals should obtain when such views are held and everywhere disseminated by evolution and Modernism. In the minimizing of sin, the barriers against sin have been lowered. Even that high priest of evolution, Henry Fairfield Osborn, in his philippic against Bryan, confessed, "It may be said without scientific or religious prejudice that the world-wide loss of the older religious and Biblical foundation of morals has been one of the chief causes of human decadence in conduct, in literature, and in art."²

And Edwin G. Conklin, one of the best-known evolutionists in America, makes a similar confession when he writes:

"The decline of faith in the supernatural origin of man and of ethics, the decreasing fear of hell or hope of heaven, and the increased freedom of thought and action brought about by science and education have led, in some instances, to a general weakening of the ethical code. . . ."

"The question of the old catechism, 'What is the chief end of man?' is now answered by multitudes of people: 'To glorify pleasure and enjoy it while it lasts.' They say frankly: 'I have but one life to live and I propose to get the most pleasure possible out of it. . . . Let us eat, drink, and be merry — for to-morrow we die.' Yes, persons who live as mere animals die as the beast dieth; they deserve no immortality on earth or anywhere else. Whether we be-

² Osborn, Henry Fairfield, "The Earth Speaks to Bryan": 61.

Have in religion or not, our better instincts revolt against such ethics. We are more than the brutes and can not be satisfied with the pleasures of brutes. We may not accept the old ethics of supernaturalism and tradition, but we can not adopt the ethics of pigs and hyenas."

How can Conklin or any other evolutionist and Modernist expect to cut down the tree of evangelical Christianity and still have its fruits? If our first cousins are "pigs and hyenas," what can we expect but that we shall have some of our cousins' appetites and passions? As the *Catholic Standard and Times* (August 29, 1925) says:

"If you tell man that his nature does not transcend the level of the brute he will be satisfied to live on the level of the brute. . . . If they become accustomed to look upon themselves as the cousins of the beasts of the jungles they will be quick to adopt the morality of the jungles. . . .

"It is quite evident that many have drawn the practical conclusions from these pernicious doctrines. They have cast aside all self-restraint and give themselves up entirely to the pursuit of pleasure. They wish to make the best of the brief day that is vouch-safed them and crowd into it the fullest measure of sensual gratification."

FREE WILL AND ACCOUNTABILITY DENIED

One of the most tragic corollaries of the evolutionist's conception of sin is the denial of free will and personal accountability for deeds done in the body. If man believes he is not a free moral agent, he feels no responsibility for his actions. If he is not responsible for his actions, he will not be held accountable. Such is the bald logic in the case. One evolutionist, Louis T. More, sees this point clearly, and writes:

"It is quite clear that an unreserved acceptance of evolution according to natural law precludes the belief in free will."

"If man is but an aggregation of material atoms subject to mechanical forces he is surely but a part of an inexorable machine; his actions and his thoughts are but the consequence of former actions of molecules, such a power as free will or the ability to choose what we shall do has no place in this schema."

"For the doctrine of free will which assumed man to be personally responsible for his choice between good and evil, the sub-

* Conklin, Edwin Grant, *Sartorius's Magazine*, November, 1925: 455, 456.

stitution of impersonal natural law could not fail to lull the conscience with the comforting thought that what is, is right, or rather is unavoidable because natural law knows neither right nor wrong."¹

Modern sociology is built upon the premise that a man can not help being what he is and should not be held accountable for his actions. A well-known writer and university teacher, Harry Elmer Barnes, professor of sociology in Smith College, says:

"The problems of ethics and conduct have hitherto been looked upon as a field which should be cultivated almost exclusively by the theologian and the metaphysician. . . . The progress of science and philosophy in the last century, however, has almost completely disintegrated this entire position. We have given up the notion of man as a free moral agent and have come to the conclusion that human conduct is the resultant of a vast number of influences, alike hereditary and cultural, which make our action at any time as thoroughly determined as any other natural phenomenon. . . . It has been shown that a criminal act is absolutely determined for the individual on the basis of his biological heredity, his past and present experiences, or both. There is not the slightest iota of freedom of choice allowed to either the criminal or the normal citizen in his daily conduct."² (Italics ours.)

When such doctrines are preached by evolutionists from their university chairs, could we expect our young men and women to have a sense of sin and responsibility therefor? No, indeed not! Such teaching breaks down the moral perceptions of the coming generation. We are sowing the wind, and we shall reap the whirlwind.

That the views of evolution and Modernism on sin and man's moral accountability are diametrically opposed to those of evangelical Christianity and the Scriptures, is beyond dispute. There is not the slightest point of contact between them. Evangelical religion is built upon three postulates,—degeneration, atonement, regeneration. By degeneration is meant that sin came into the world because of Adam's fall, and that man was thereby separated from God. By atonement is meant that Jesus Christ atones for

¹ More, Louis Tussaud, "The Decay of Evolution": 200, 228, 12.

² Barnes, Harry Elmer, *Current History Magazine*, December, 1924: 200, 281.

Adam's sin and thus provides a way of reconciling sin-filled man and a righteous God. By regeneration is meant that a sinner is restored to communion with God and his life made over after the divine pattern by the converting, creative power of the Holy Spirit upon his life. In brief, Christian philosophy as to the nature and state of man is well expressed in the words of Paul, "As in Adam all die, so also in Christ shall all be made alive."

MEET THE SINNER'S NEED

Furthermore, evangelical Christianity, with its view of the nature of sin and its remedy, is the religion, and the only one, which can fill the sinner's need. Every man, when he candidly faces his own condition, knows that his "heart is deceitful above all things, and it is exceedingly corrupt." In his sober moments, he confesses: "I am carnal, sold under sin. For that which I do I know not: for not what I would, that do I practice; but what I hate, that I do.... For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not." He knows that in this respect he is no exception, "for all have sinned, and fall short of the glory of God." He feels in his innermost soul that "we shall all stand before the judgment seat of God, . . . and every tongue shall confess to God. So then each one of us shall give account of himself to God." He knows that "the wages of sin is death." So he cries out, "Wretched man that I am! who shall deliver me out of the body of this death?"

And right at this point comes the glorious truth of the evangelical view—there is redemption from the power and penalty of sin through the death of Jesus Christ! Here is where the Scriptural teaching regarding sin offers a wondrous hope to the millions of earth who are weary and heavy laden with their burden of sin, but where evolution and Modernism can promise man only a future as black as the past, because they have no Redeemer.

^a1 Corinthians 15:22.
^bJeremiah 31:9. ^cRomans 1:14, 15, 18. ^dRomans 9:33. ^eRomans 14:10-12.
^fExodus 3:12. ^gRomans 7:34.

The sinner, realizing that of himself he can not break sin's all-powerful grip, and trembling because of judgment to come, looks to Jesus and finds relief and release. "Thou shalt call His name Jesus; for it is He that shall save His people from their sins."¹ "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins."² "While we were enemies, we were reconciled to God through the death of His Son."³ "in whom we have our redemption through His blood, the forgiveness of our trespasses."⁴ "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him."⁵

The sinner, having accepted of Christ's sacrifice in his stead, is at once reconciled to God, and all fear of guilt and death is removed. The sinner is free. "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death."⁶ "Ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father."⁷

Evolution and Modernism make light of sin or explain it away completely. They thereby encourage continuance in sinful practices. They would have us believe that we are not responsible for our sins, and therefore remove a sense of accountability. To the man who knows sin for what it is—a deadly malady—they can extend no help or cure.

Evangelical Christianity recognizes that sin is the most serious and tragic thing in the world, that it separates man from God, and of itself can end in naught but death. But it brings a Saviour who atoned for sin on Calvary's tree, and who reconciles us to God, so that we no longer have the spirit of bondage, but we cry, Abba, Father.

What a difference!

¹ Matthew 1:21. ² 1 John 2:1, 2. ³ Romans 5:10. ⁴ Ephesians 1:7
 ⁵ 1 Corinthians 5:21
 ⁶ Romans 8:1, 2. ⁷ Romans 8:15.

Two Pictures of To-Morrow

IN THE popular mind, evolution promises a bright and happy future for the world. The average person thinks that evolution means a gradual but continuous progress toward a higher and better state for man physically and intellectually; that sooner or later the human race will reach perfection because of certain forces which have been in operation since the prehistoric days when the first protozoan wriggled in bathybian slime.

But alas and alack! Evolution knows of no such rosy days ahead. From the scientific viewpoint, the future is a dark and dubious unknown. The illusion about the to-morrow of the race that is often associated with evolution springs from the fatuous optimism of liberal religionists who seek to combine the view of evolution regarding the past and the present with the Christian belief in immortality beyond the grave and a new heaven and a new earth to be. Of this impossible and unholy mixture of the two systems, we shall say more later. But now what is the real teaching of evolution concerning to-morrow?

Darwin said, "As for a future life, every man must judge for himself between conflicting vague probabilities." Haeckel affirmed, "When we look at the matter impartially in the light of pure reason, the belief in immortality is wholly inconsistent with the facts of evolution and physiology."

Huxley declared that "it is an error to imagine that evolution signifies a constant tendency to increased perfection. . . . Retrogressive is as practicable as progressive metamorphosis." He goes on to say that the course of life on our planet may be like the trajectory of a bullet, upward to a certain point and then downward to the level of the start again; that universal winter may set in again and all but the lowest forms of life be frozen to death.

If it is objected that these men lived and worked several decades ago and that the theory has changed since

¹ "Life and Letters of Charles Darwin": I, 277.
² Haeckel, Ernst, "Last Words on Evolution": 167.
"Collected Essays": II, 190.

their day, we find even less comfort concerning the future from the lips of living proponents of evolution.

MAN IS NOT PROGRESSING UPWARD

A. G. Keller, professor of the science of society in Yale University, says: "It is one of the common misconceptions about evolution, . . . that it means progress. It means adjustment only."¹

To many, it is perhaps a rude shock to learn from evolutionists themselves that so far as the physique and intellect of man are concerned, there not only has been no progress for a long time, but a probable retrogression, and that the future holds out no hope for betterment in this respect.

E. G. Conklin avers that "the physical evolution of man has slowed down almost to a standstill. . . . The intellectual evolution of the race, no less than the physical, has slowed down until it has practically stopped."² And Vernon Kellogg is even more explicit:

"If the human brain has not increased perceptibly in size since the time of Cro-Magnon man, twenty-five thousand years ago — and it has not — and if inherent human mental capacity has not increased perceptibly since the days of the Egyptians of six thousand years ago, or of the Greeks of Homer's time — and this is generally admitted — it is easy to see that the anthropologist can not say positively that the evolution of the human mind is still going on. And if he can not say this, equally he can not say that it will go on in future time."³

Conklin is equally dubious when he writes:

"What the distant future may hold in store for the human race we can only guess. It may be that the entire race will become extinct, and leave the dominance of the earth to other living things. . . . We can not see clearly the next scene, we can scarcely imagine the next act, and the end of the great Drama of Evolution, if there is to be an end, is a matter of faith alone."⁴

¹ Keller, Albert Galloway, "The Evolution of Man": 126, 127.

² Conklin, Edwin Grant, "The Evolution of Man": 162, 163.

³ Kellogg, Vernon, "Evolution the Way of Man": 250.

⁴ Conklin, Edwin Grant, "The Evolution of Man": 182, 184.

Henry Norris Russell, professor of astronomy at Princeton University, likewise paints a dark picture:

"Is there no escape from the conclusion that the universe is running down, and that its multitudinous activities must come to an end? So far as our present knowledge goes, but one answer seems to be possible. . . . All that we know, therefore, of the operations of nature confirms the conclusion that the end is darkness and cold — death so complete that no decay follows."¹

So far as the scientists in the evolution camp are concerned, their view of the future is stark pessimism, pessimism as black as Egyptian darkness. According to their best light, the end of the entire human race is extinction, nothingness.

THE ANOMALY OF LIBERAL OPTIMISM

As was intimated early in this chapter, there are some evolutionists who entertain great hopes for the future. Instead of the dismal lucubrations of the scientists, they cherish the ecstatic vision of the optimists. These optimists, however, do not belong to evolutionary science proper, but to liberal religion. These are not men who follow the logical conclusion of their premises, as do Kellogg and Conklin, but are such as Harry Emerson Fosdick and Frank Crane, men who are more than willing to discard Genesis for evolution, and Fundamentalism for Modernism, in most things, but who attempt to dodge the end of the path of evolution by appropriating the Christian doctrines of immortality and a future new earth. Thus they are neither good evolutionists nor good Christians. They seek to get rid of such things in evangelical Christianity as do not suit their fancy, by accepting certain postulates of evolution; and vice versa, revolting at the dark future which evolution presents, they try to evade it by hopping back to Christianity. They try to ride two horses at once. Theirs is patently an untenable position. Their view concerning the future is neither sound evolution nor genuine Christianity.

¹ *Scientific American*, December, 1925: 522.

Evolution does not necessarily mean progress. As Dawson says:

"We have learned that evolution consists both of progress and reversion; that the word is by no means a synonym for advance only; . . . that it is a field for the action of degeneration as well as of continued progress; and that unless adequate means and motives for regeneration are supplied, evolution may as readily take us back to barbarism as get us further from it."¹

Evolution, at least so far as the physique and intellect of the human race are concerned, has been at a standstill for thousands of years, and there is no reason whatsoever to hope that we shall ever be any better than we are now, and most factors involved point to degeneracy rather than to ascent. For the individual, evolution knows absolutely nothing of immortality beyond the moment of death. That's orthodox evolution!

On the other hand, evangelical Christianity declares that immortality is attainable, and that this immortality has been made possible only by the sacrifice of Jesus Christ for sinners on Calvary.² Modernism rejects the vicarious death of Christ. Consequently it discards the only ground upon which men can ever be immortalized.

More than that, the conferring of immortality is a supernatural thing, a miracle. Modernism rejects anything and everything not according to natural law. Natural law requires that when a man's heart stops, he dies; and with natural law, that ends it. Natural law knows nothing of a resurrection from the state of death. Therefore, on a second count, Modernism has cut itself off from immortality.

Evangelical Christianity further believes, and it is the plain and evident teaching of Scripture, that some day Jesus Christ will come to earth the second time, put an abrupt end to the present world régime, destroy sin and

¹ Dawson, Marshall, "Nineteenth Century Evolution and After": 107.

² See John 3: 18, 19; 1 John 3: 22, 1 John 5: 12, 1 Timothy 1: 18;

1 Corinthians 15: 21, 22.

evil, and create a new heaven and a new earth wherein will dwell righteousness.*

Modernism, of course, does not share in this hope, because it rejects superhuman intervention in the mechanical processes of nature. It declares that creation in the first place was not a short work, but has consumed millions upon millions of years. Therefore they can not brook the idea of Christ's re-creating this world at His second coming, as the Bible predicates.

Hence the Modernist who tries to hang on to evolution with one hand and to Christianity with the other on these two points of immortality and a future beneficent state on earth, is betwixt and between. He has rejected the Christian bases for belief in a future, but jumps from evolution when he sees that it is headed for a place he does not fancy. He tries to unite the natural and the supernatural in just the combination that fits his interests; but in doing so, he has renounced both his reason and his faith. His wishes are father to his thoughts.

Such men as Conklin and Kellogg and Russell are the evolutionists who give a faithful picture of what the end of evolution is. The evolutionary Modernists merely paint the picture as they would wish it to be. But their paints will soon fade under the burning light of reality. No; if evolution be true, as far as humankind and our physical world are concerned, the end is death and oblivion and forevermore.

WHAT A CONTRAST!

But contrast the picture of to-morrow which Christianity and the Scriptures portray. Because of Christ's atoning death for us nineteen hundred years ago, we shall live with Him eternally. A glorious state of immortality beyond the grave is vouchsafed to those who believe on His name; for He could not be holden in Joseph's new tomb, but was resurrected the third day. Furthermore, the

* See John 14:1-3; Acts 1:10, 11; Hebrews 9:26; Luke 21:25-28;
John 14:12, Matthew 28:11, Revelation 11:18; Isaiah 11:
1, 2, 4, 5, 6, 7; 1 Peter 3:18, 19; Revelation 21:1.

Scriptures convey to us God's promise that He will create a new earth for them who love and serve Him, and there shall they live and work for an eternity amid an Edenic environment.

Which picture of to-morrow is the beautiful one? Which inspires hope and faith and courage in the human heart? Which is the one that meets the needs of men? Which is the one that fits our intuitive convictions of God's ultimate purpose for this world and the human race? Which is the one you want?

To ask these questions is to answer them. Evolution may spin an entrancing tale of the past, but its future strikes terror to the heart. Give us Christ and immortality, and a home in the new earth, where sin and sorrow, pain and death, turmoil and conflict, shall be unknown!

Is "Theistic Evolution" Christian?

THREE is a growing class of evolutionists who are pleased to term themselves "theistic evolutionists." For the most part, these are professed Christians who have accepted evolution in the main, but who wish to retain at least a nominal hold on Christianity. They therefore try to reconcile the two mutually exclusive systems of thought under the compromise of "theistic evolution."

The theistic evolutionist swings away from the rigid mechanism and materialism of evolution as formulated by its founders, over toward a spiritual and teleological interpretation of nature. Some call this interpretation "vitalism." Bergson denominates it "creative evolution." Lloyd Morgan styles it "emergent evolution." Those who champion these closely allied views do not admit the supernatural as such, but attribute to the forces of nature some unknown *élan vital*, some mysterious influence of a God who had something to do with starting things and implanting in them this elusive life-property, but who, since the inauguration of the process, has been manifested only in natural law. Because of this position, we often hear it said that evolution is simply God's way of working.

Such ideas are akin to the deism of a former generation. The deists believed that God started things, endowed life with certain properties, and then abdicated the task of continuance to the impersonal forces of nature. The deists did not admit God in the process, even to this small extent, because of any great zeal for Him, but only because they saw that evolution needed help in getting started, and help over a few hard places, as for example, the transition from the inorganic to the organic. With such a concession, the origin of life would not perplex them as it does the pure materialist. Twentieth-century theistic evolution is eighteenth-century deism with only a change in the label.

Another factor which motivates theistic evolution is the desire to placate Christianity in its inherent antagonism toward evolution. As launched by Darwin, Huxley,

Spencer, and Haeckel, evolution was frankly antichristian. Those men lived in a day when it was popular to attack religion, and hence their system was not handicapped by their agnostic and antichristian utterances. But the last half century has witnessed an epochal change in the popular attitude toward religion. Nowadays it is the fashionable thing to be a nominal Christian, while avowed and open infidelity has become an opprobrium. Thus some evolutionists, currying favor, attempt to minimize the antagonism toward their doctrine by giving it a flavor of religion—"theistic evolution." But the change has been chiefly in the nomenclature, not in the content or intent of evolution *per se*.

THEISTIC EVOLUTIONISTS ARE NOT ATHEISTS

A man can be a believer in God and in evolution at the same time. Some Fundamentalists have done the evolutionists and Modernists an injustice by declaring that a belief in evolution makes it impossible to believe in God. This is not so.

Dr. W. W. Keen was perfectly within his right when he wrote the book "I Believe in God and in Evolution." His position is made possible by theistic evolution. But the point on which the Christian parts company with such a view is that the God of the theistic evolutionists is not the God of Christianity. The theistic evolutionist has a God, all right enough, but he is not the God whom the Scriptures reveal and whom evangelical Christianity has always believed in. As shown in an earlier chapter, the evolutionist's God is an immanent and impersonal God allied with nature. The Christian's God is a transcendent and personal God. Between the two there is a great gulf fixed.

So those Fundamentalists who say that the theistic evolutionist is a virtual atheist and infidel are in error. The theistic evolutionist is neither an atheist nor an infidel; he merely believes in a wholly different God from the Christian's. As the Mohammedan and the Hindu and the

Buddhist believe in God, so does the theistic evolutionist. But be it understood that the God of the theistic evolutionist is just as different from the Christian's God as is the God of the Mohammedan, or the Hindu, or the Buddhist.

THEISTIC EVOLUTION UNSCIENTIFIC

A "theistic evolutionist" is a possibility. A "Christian evolutionist" is an impossibility. There can be no such person. The two words—"Christian evolutionist"—are a contradiction of terms. Bishop Warren Candler might qualify our statement a whit; for he has said: "Can a Christian be an evolutionist? Yes, providing he is not much of a Christian and not much of an evolutionist."

A "Christian evolutionist" could not be a thorough-going evolutionist, and for these reasons: The first requisite of evolution is continuity. The theory avows that, beginning with matter itself, then on to the organic, and finally culminating in man, there has been absolutely no gap in the process. If one break is found, then the whole chain of evolution falls in pieces. Evolutionists who really know their subject have confessed this over and over again. The so-called "theistic evolutionist," however, assumes that in the step between the inanimate and the animate, God intervened and gave the spark of life to the first living creature.

The theistic evolutionists are reluctant also to believe, as do the orthodox evolutionists, that man's soul and mind are the product of evolution from animal attributes and instincts, so they declare that although man's physical body has evolved from the animals, his soul is a special creation. But the orthodox and scientific evolutionist can allow of no breaks in the natural process of evolution anywhere along the line. He therefore repudiates the ideas of the theistic evolutionist here, for theistic evolution transgresses the first law of evolution—continuity.

Second, evolution affirms that natural law alone is responsible for the world and all life upon it. But "theistic evolution" says we must allow God just enough part in

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evolution to get it started and over a few hard places where natural law is an insufficient explanation. For this reason, the "theistic evolutionist" opens the door a tiny crack to admit the supernatural for a few moments where he seems not to be able to get along without it. This is an infraction of the second precept of evolution,—the sufficiency of natural law.

Third, the "theistic evolutionist," in the two points here outlined, flouts the methods of science which the orthodox evolutionist adores, and swings over to mysticism, which he abhors. In commenting on such variant views, Vernon Kellogg says, "It is easy to see, however, that these explanations are confessions of ignorance of evolutionary cause or causes, and readily lead to a form of mysticism which is not conducive to the advancement of a scientific explanation of evolution."¹

L. L. Woodruff, professor of protozoology in Yale University, banishes vitalism from the domain of scientific evolution, when he writes that the assumption "that an all-controlling, unknown, and unknowable, mystical, hyper-mechanical force was responsible for all living processes" "is a negation of the scientific method and at once removes the problem from the realm of scientific investigation."²

It is patent, then, that so far as the great body of scientific evolutionists are concerned, the "theistic evolutionist" is by no means in good and regular standing. He may be an evolutionist after his lights, but he is not orthodox. He is off color.

Theistic evolution fares no better in the camp of evangelical Christianity. A man may be a theistic evolutionist and make no profession of Christianity at all. Many Jews, sworn enemies of Christianity, are avowed theistic evolutionists. Theistic evolution, though in a measure religious, stops far short of Christianity. Christianity is a miraculous and supernatural religion, because it is founded on Jesus Christ, who was a miracle and supernatural. Theistic evolutionists endeavoring to accommo-

¹ Kellogg, Vernon, "Evolution the Way of Men," 197.

² Woodruff, Lorande Lam, "The Evolution of the Earth," 56.

date their thinking to scientific evolution, will not allow the miraculous and supernatural element in so far as Christ is involved. Christ's incarnation was a miracle. His bodily resurrection from the dead was a miracle. His ascension into heaven was a miracle. Many of His works while on earth—the raising of Lazarus, walking on Galilee's waters, feeding the five thousand, healing the sick—were miracles. Such things He Himself gave as a proof of His Messiahship. (See Luke 7:20-22.)

The religion which Christ founded depends upon the miraculous. The work of the Holy Spirit, Christ's representative on earth, is a miracle. The conversion of a sinner is a miracle. The answer to prayer is a miracle. Salvation is a miracle.

Christ's person and work, and the system of religion which He gave the world, alike depend upon the action of miraculous and supernatural elements. They are entirely outside and above the domain of natural law. For this reason, the theistic evolutionist feels that he can not accept them, and either rejects them *in toto*, or explains them away by nebulous interpretation and symbolisms.

From this consideration alone, it is evident that a "theistic evolutionist" can not be a Christian.

GOD THE AUTHOR OF SIN

But there is a still more serious indictment. The theistic evolutionist makes God the author of sin and evil, misery and woe. This is so abhorrent to the Christian conception of the origin of sin and the cause of suffering, that it places theistic evolution at the other pole from Christianity.

Godless and mechanistic evolution is more acceptable than theistic evolution. Materialistic evolution recognizes the existence of evil in the world and declares it is part and parcel of nature; but in denying that God had anything to do with creating the universe in the first place, it at least relieves God from the authorship of evil. But theistic evolution says evolution was merely God's way of creating the world. It utterly denies that the world was originally

perfect and sinless, and that sin entered by what is known as "the fall," both of which are fundamental to Christianity. It declares that evil is here and has been here from the very beginning and is intrinsic in nature itself. Even Le Conte, who tried to harmonize Christianity and evolution, said:

"If evolution be true, and especially if man be indeed a product of evolution, then what we call evil is not a unique phenomenon confined to man, and the result of an accident, but must be a great fact pervading all nature, and a part of its very constitution. It must have existed in all time in different forms, and subject like all else to the law of evolution."¹

According to theistic evolution, then, God created evil when He created all other things. All our misfortune and suffering, all our war and bloodshed, all our pain and death, are to be laid at God's door. He willfully and with malice aforethought plunged the world and man into the morass of evil.

Can the God of theistic evolution be the Christian's God? No! Does Christianity have any room for such a blasphemous conception of the origin and nature of evil? No!

Theistic evolution, therefore, on two counts, can not be Christian in any sense of the word: first, it rejects the miraculous and supernatural content of Christ and Christianity; second, it makes God the author of evil, and rejects the Christian view of the intrusion of sin in a hitherto perfect universe, the nature of sin, and its cure,—the atoning death of Jesus Christ, God's Son.

Theistic evolution is a botch attempt at a synthesis of two systems of belief which are irreconcilable. It is a bastard philosophy, whose father—evolution—refuses its recognition, because it is unscientific, and whose mother—Christianity—will not offer it shelter under her roof, because it violates those things she holds most dear.

¹ Le Conte, Joseph, "Evolution and Its Relation to Religious Thought": 302.

The Bible, the Crux of the Controversy

IS THE Bible the seat of authority for Christianity? Is it the court of last appeal in the Christian religion? Is it a God-given revelation of His will for man? Is it a divine guide in faith, morals, and practice? On these questions focuses the entire controversy now raging between evangelical and historic Christianity on one side, and evolutionary and liberal religion on the other.

Since the early Christian centuries, the Bible has been the seat of authority for evangelical Christianity. From its pages have come the conception of God and the belief in Christ which have distinguished Christianity from the other religions of the world. From the teachings of the Scriptures have come the great outstanding doctrines which constitute the framework of Christianity, such as the fiat creation of this world by God, the fall, the vicarious atonement, redemption, life and immortality in Christ, *et cetera*. From the Bible has come the Christian teaching as to awards for the righteous and punishment for the wicked at God's judgment bar to come.

Indeed, it is not too much to say that without the Bible there can be no Christianity, for all we know of Christ we know because of the record found in the Scriptures. If the Bible were discarded, how would men know there ever had been a Christ, what He did, or what He taught? Evangelical Christianity stands or falls by a God-given Bible.

TOO HUMAN

There are two other reputed sources of authority in the Christian world. Roman Catholicism holds that the decretals of the church, together with Scripture, constitute the only authority. Protestants have never had any sympathy with such a position, because the Roman Catholic source of authority is too human. It is largely made up of the opinions of popes and cardinals, all of whom are fallible mortals.

Modernism rejects the views of both evangelical Christianity and Roman Catholicism regarding the seat of

authority in religion. The Modernists contend that reason and the sum of human experience constitute the one and only authority in the sphere of religion. One evolutionist has put the matter somewhat facetiously in these words: "When the Protestant questioned the infallibility of his Bible and the Modernist doubted the infallibility of his pope, they substituted for Bible and pope a doctrine of the infallibility of scientists."¹

Evangelical Christianity can not accept Modernism's authority, for precisely the same reason that it can not accept Roman Catholicism's; namely, it is only human. If we had to choose between authority as taught by the Catholics and by the Modernists, we would take the Catholic view, because Catholicism does take the teachings of the Bible into some consideration at least, while Modernism repudiates them outright or devitalizes them by ingenious interpretation. The authority of the Modernists is nothing but human reason. Such men as Fosdick dislike the term "reason," because it smacks too strongly of rationalism, so they use "human experience" instead. But whatever it may be called, it is wholly insufficient and too unreliable for evangelical Christians to place credence in. Mankind need an authority which is more authoritative than themselves. They must have a court of appeal which is higher than man. They need a source from which they can learn of God and His will for men that comes from God Himself, and that is therefore greater than man. To tell mankind that they are their own authority and there is nothing greater than themselves, is to cast honest men into the depths of despair. To be sure, there are a few egoistic intellectuals who flatter themselves by assuming that they are the last word in heaven above and earth beneath; they are the kind who "mistake their own expanded bosoms for the bellows of divinity." But the great majority of men and women feel they must have a guide to faith and life which comes from God above. Human reason and experience have a history of six thousand years

¹ Dawson, Marshall, "Twentieth Century Evolution and After": 12.

of wandering in the wilderness of speculation, of tragic failure, of mistaken goals, of ceaseless change of direction. Human experience and reason are naught but the sands of the desert shifting with every gust of wind. How can such changeful things constitute an authority for mankind when it comes to the eternal verities?

Again, human reason and experience can not be the final word for the race in matters of faith, because when they are taken as authority every man becomes a rule unto himself. One man's reason and experience may lead him to totally different conclusions from his neighbor's. Unless there be a divine revelation, how could any two men under the sun ever come to an agreement on divine things? The speculation of one would be as valid as that of another, and neither would constitute a standard of truth for a third man. No; if we are to know anything of God, He must reveal it to us. We can not by searching find Him out. And this is why the Bible is the only seat of authority for man; it gives us something we can not give ourselves. It is greater than man; it plumbs depths and scales heights in truth that are far beyond the reach of human reason. From it the light and glory of God, of truth and love, shine forth into our hearts and lives in a way that unaided human reason can never approach. It speaks with the authority of God, because it is from God.

Some Modernists contend that we need no external authority in religion, that our own inner consciousness suffices. That is quite true if one wants only a natural religion. But if a supernatural, a divine religion is wanted, then we must have an authority which is more than the product of human nature. And here is another reason why Modernism can not justly call itself Christian. Christianity is above all a supernatural religion. Modernism is only a natural religion; indeed, by declaring that human experience is the seat of authority, it prides itself upon this very point. Why, then, unless it wants to appropriate certain benefits which only a supernatural Christianity

can bestow, does it seek to make the impression that it is Christian?

The Liberals aver they can not accept the Bible as authority in religion now, because it is an ancient and obsolete book. The unspoken premise in the reasoning of the evolutionists and Modernists is that all truth which antedates Darwin is now worthless. They seem to think that the new discoveries of science make everything which bears a date prior to the scientific era of little or no account. They move on the assumption that truth is a monopoly of their generation. One of their great obsessions is that truth made its *début* and began its career with them.

But truth is never obsolete. What is truth to-day will be truth one million years from to-day. What was truth six thousand years ago is truth to-day. If it was true nineteen hundred years ago that Christ died for the sins of the world, that is truth to-day. If God created the world some six thousand years ago in the manner described by Moses, then that is truth for all time, despite the contrary opinions of Charles Darwin and Henry Fairfield Osborn.

Truth may be added to, but the addition does not negate the original sum. Advances in the science of mathematics will never render the multiplication table out of date or find it wrong. New combinations in music are made every day, but these never supersede the eight basic notes of the staff. Faith, hope, and love remain and abide the foundation stones of Christianity, although "the path of the righteous is as the dawning light, that shineth more and more unto the perfect day."¹ Moses and David and Isaiah and Luke and John and Paul enunciated truths which the speculations of even Harry Emerson Fosdick and Shailer Mathews will not invalidate. The doctrines of Modernism can not render void the truths of antiquity. The test tube and the microscope may add to the informa-

¹ Proverbs 4:18.

tion Moses has given us concerning the world, but they will not displace him. Truth can be added to but not subtracted from.

DOES THE BIBLE BLUNDER IN SCIENCE?

But the Modernist says: "The Bible was written thousands of years ago, when men knew practically nothing of scientific truth, and consequently it makes many blunders. How can it therefore be an authority for us to-day?"

They allege, for instance, that when Isaiah and John wrote of "the four corners of the earth," they partook of the prevalent idea that the world was flat and square. They also assert that because Bible writers often speak of "the rising of the sun," they must have thought that the sun went around the earth each day, and that the earth was the center of the universe. In an endeavor to prove that the Scriptures are unreliable, and are therefore no authority in matters of religion, the propagandists for evolution and Modernism spend a large share of their time in disseminating the idea that the Bible is thousands of years behind science.

There are two great mistakes in this position. The first concerns the authorship of the Bible, and the second its scientific accuracy.

But man was not the author of the Bible; God was. And if it is behind in its science, then God did not know as much about science when He gave the Scriptures as the evolutionist knows to-day. The Bible is not wrong in even one single passage where it makes allusion to a fact of science. The truth is, the Bible has in many instances anticipated the discoveries of modern science by thousands of years. For example, as late as the time of Columbus, everyone, scientists included, believed that the world was flat and that an endless abyss began at the edge of the earth. The scientists besought Columbus not to sail to the west, because after a few hundred miles he and his ships would go over the brink and into oblivion. However, more than two thousand years before Columbus was even born,

Isaiah recorded, by inspiration of God, the fact that the world is round. Referring to God, he said, "It is He that sitteth above the circle of the earth."¹

Isaiah also says that the Lord "will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."² The evolutionists and Modernists take great glee in passages like this, because they say the Bible thereby teaches that the world is square. But how fatuous! A few days ago, in a reputable journal of science — not Fundamentalist by any means — we found a story of the expedition of Roy Chapman Andrews into Mongolia. This magazine remarked that scientists are going to "the farthest corners of the earth" these days in search of prehistoric remains. Twenty-five hundred years from now, will men be justified in alleging that this present generation believed the world was square, because of this phrase in one of our scientific journals? Let us hope they will know a figure of speech when they see it, and will be honest enough to admit it!

The foes of an inspired Bible endeavor to make much also of such expressions in the Scriptures as "the rising of the sun" and "the setting of the sun." They declare that the Bible writers believed everything revolved around this earth. But before us as we write is the current number of the *Scientific American*. As is customary with this journal, a chart of the heavens for the month is given. One of the foremost astronomers of the country describes the movements of the planets. Here are two of the sentences he employs: "Saturn is a morning star in Libra and rises about 8:00 A. M." "She (Venus) sets at 8:00 P. M., on the first, and is very conspicuous." (*Italics ours.*)

Are we warranted in concluding, because of the unscientific phraseology used, that the editors of the *Scientific American* and Professor H. N. Russell believe that the earth is stationary and that the planets go around it every day? No; we simply conclude that common, everyday terms are used, and that they do not in the least reflect

¹ Isaiah 40:22.

² Isaiah 11:12.

the views of the writer as to the movements of heavenly bodies. Just so with the Bible: it is written in the language of the common people, and when it says the sun sets, it does no more violence to science than thousands of evolutionists do every day of their lives in employing precisely the same phrase.

THE BIBLE AHEAD OF SCIENCE

The Bible is not only not unscientific, but it is very scientific in its allusions. For instance, in one of the earliest books of the Bible—Job—the writer declares that God “hangeth the earth upon nothing.”¹ This declaration was thousands of years ahead of popular science. Not many hundreds of years ago scientists believed that the world rested upon the shoulders of Atlas or upon the backs of elephants, tortoises, et cetera. But all the while, the Bible said the world hangs on nothing, as indeed it does.

In the realm of physics also the Bible has been far ahead of the times. Thirty-five hundred years ago it affirmed that the air has weight. It speaks of “a weight for the wind.”² How Plato and Aristotle would have laughed at the assertion that air has weight! Even during the days of the Renaissance, this problem was discussed by the wiseacres of the time, but was decided in the negative, because no pressure of the air could be felt. They weighed bladders distended with air and collapsed, and finding no difference in weight, decided that air has no weight.

But we now know that every square inch of the earth's surface at sea level has fifteen pounds of air weighing down upon it—more than a ton to the square foot. It has been estimated that the total weight of air upon the earth's surface is more than five thousand millions of millions of tons; yet the scientists went on century after century oblivious to the truth that the air and the winds have weight. The writer of the book of Job knew and recorded it.

¹Job 26:7.

²Job 28:22.

There are many other instances in the Scriptures where the findings of modern science have been anticipated. We have space here to mention but barely a few. Paul said, "One star differeth from another star in glory."¹ Until recent times, it was thought that the stars vary in their light only because they vary in distance from the earth. But Paul has been proved right by the discovery of the fact that the stars differ intrinsically in their light-giving powers.

Only a few hundred years ago astronomers taught that the number of the stars was not more than fifteen hundred at the most. But the Bible long ago said that the stars of heaven are absolutely innumerable, so great is their number.² Astronomers of to-day, with their wonderful telescopes, are learning only what the Bible has taught for millenniums.

Thousands of years ahead of the times, Moses commanded quarantine and isolation of the diseased to prevent contagion or infection and epidemic.³ He also told us what medicine has only recently begun to appreciate,—"The life of the flesh is in the blood."⁴ Anticipating modern embryology by thirty-five hundred years, the writer of Job⁵ gives the exact process of fetus development.

THE BIBLE NEVER MAKES A BLUNDER

The wag who sought to discount the science of the Bible by saying, "The Bible tells us how to go to heaven, not how the heavens go," was only half right. The Bible does truly make plain the path to eternal life, and that is the burden of the Book; but when, for any reason, it enters the domain of science, it never makes a blunder. It was telling us precisely how "the heavens go," millenniums before the present generation of evolutionists and Bible-destroyers ever saw the light of day. The Bible does not have to catch up with science; science must catch up with the Bible. The Bible has not had to correct its science in thirty-five hundred years; current science finds itself wrong about every thirty-five days.

¹ 1 Corinthians 15:41.

² Leviticus 12:48-52.

³ See Genesis 15:8; Numbers 19:12, Hebrews 11:13.

⁴ Leviticus 17:11.

⁵ Job 10:10-12.

Moses nor Paul nor any other of the forty writers of the Bible wrote from their own wisdom. If they had done so, the Bible would be full of the mistakes of the time in which it was written. God wrote the Bible. Moses and Paul were but channels through which the truth was given, and they by inspiration often wrote wiser than they knew. The One who made the heavens, the world, and man, was the One who gave us the Bible. The Maker knows the thing He has made. There can be no mistake when He speaks of the laws of nature, because He instituted those laws. God gave us the Bible as a textbook in salvation, not in astronomy, zoölogy, or physiology; but when He sees fit to cite a fact from these fields, He knows whereof He speaks. The evolutionists should check up by Him, not He by them; for as the heavens are higher than the earth, so are His ways higher than their ways, and His thoughts than their thoughts.*

From Genesis to Revelation there is not a scientific mistake in the Book. Indeed, there is not a mistake of any kind whatsoever, barring a few slight errors that copyists unintentionally made in copying. It is the infallible Word of God. The believer in the Bible need never fear that science will discover any truth which will invalidate the Bible. Truth is a unit. Additional truth may come to light, but it will only complement that already known. There is not and never can be any conflict between science and the Bible. There is and always will be a conflict between certain scientific speculations and the Bible, but not between experimental, demonstrable science and the Bible. Truth wears the same garb in the Scriptures as she does in the laboratory.

Every advance in true science only assures the evangelical Christian that the same God who created the heavens and the earth also inspired holy men of old to write the Scriptures. He has revealed Himself in nature, and He has also revealed Himself in the Book. They are but complementary revelations of the same great and infinite God.

The Witness of Archaeology, Prophecy, and Christ to the Bible

THAT the Scriptures are of unique and divine origin is not a truth which one must accept by faith. That the Bible came from a supernatural source is a demonstrable fact, and as verifiable as the multiplication table.

The proofs that the Bible was given by God and is not the mere product of human authorship are many. Space will permit us to consider but four lines of evidence, three in this chapter and the fourth in the next. The first is the witness of archaeology to the historical accurateness of the Scriptural record.

The foes of an inspired Bible have long delighted to allege that the Bible, and especially the Old Testament, must not be accepted as an attempt at definite and literal history, but simply as a compilation of the religious literature of the Hebrew race without an effort at correct historical delineation. The "higher critics" and Modernists have been very active in spreading the propaganda that the Bible is not only not a historical book, but that it contains many glaring errors in its story of the ages. On every possible occasion they try to discredit the stand of evangelical Christianity on the Bible as an infinitately accurate account of the history which it presents.

But though the Modernists may have a predominating influence in many of the churches and universities of our land, their control does not reach as far as the sands of Egypt, Palestine, and Mesopotamia. Much to the discomfiture and embarrassment of the "higher critics," the long-hidden bricks and stones of these lands are disclosing a historical narrative of past millenniums which corroborates the Bible's record with miraculous precision. Indeed, the marvelous thing is that although the historians of the world have been forced to change their views radically in the light of the monuments of the past which the sands

have revealed, in every single instance the Bible record has been found absolutely correct; nothing has ever been found which disagrees even to a jot or a tittle with the history of the Scriptures.

To be specific, we will cite a few examples where the Bible has been proved true and the allegations of the Modernists wrong.

CRITICS DECLARED HITTITES A FICTION

The Old Testament mentions the powerful nation and empire of the Hittites more than forty times. In fact, the history of Israel as given in the Pentateuch, and in such other books as Samuel and Kings, is inextricably bound up with the Hittite empire. They are portrayed as a people who made war and made peace with the other great nations of the time. They were of the élite so far as prowess and territory were concerned.

But as late as the year 1904, prominent critics of the Bible were declaring that there never was a Hittite nation at all, and that the mention of them in the Bible was a fiction, and constituted another proof that the Bible was away off historically. Within the camp of the Modernists there was constant scoffing at the Scriptures on this point.

But in 1906, the scoffing suddenly ceased; for, in that year, the German orientalist, Hugo Winckler, discovered a one-time Hittite capital at Boghazköl, in Asia Minor, near the present capital of Turkey — Angora. Among the thousands of clay tablets unearthed was one containing a copy of the famous treaty between a Hittite king and the great Rameses II of Egypt.

Another great city of the Hittite empire was found in 1910, by a Cornell University expedition, near Sinjerli, a little north of the present Alexandretta. The British Museum in 1911-1914 found that Carchemish, on the Upper Euphrates, had also been at one time a flourishing city of the Hittites, and perhaps a capital.

From all these finds, and from others among the ruins of ancient Babylonia and Egypt, it transpires that the Hittite people once constituted an empire whose territory

extended from the Euphrates westward across Asia Minor, and which paralleled in power and prestige the empires of Babylon and Egypt when in their heyday. On the south wall of the Temple of Amon at Karnak there can be seen to-day a treaty made between the Hittites and the greatest of all the kings of Egypt—Rameses II—which was concluded after Rameses had joined in a pitched battle with the Hittites at Kadesh, on the Orontes. The battle resulted in a draw, so they later made an offensive and defensive alliance—the first international treaty whose text we have in detail.

The Bible, with its oft-repeated mention of the Hittites, is thereby vindicated and the critics discredited! The Bible's history in this instance was proved entirely correct, and the many books written by foes of the Bible which denounced the Scriptural story of the Hittites have had to be junked.*

THE TREASURE CITIES OF EGYPT

For many decades, the "higher critics" derided the Bible story concerning the bondage of the children of Israel in Egypt. Many of them alleged the account of the sojourn in Egypt only a tale from Jewish folklore, and that it had no historical verification whatsoever. But the spade of Edouard Naville, the eminent Egyptologist of the University of Geneva, has supplied the defenders of Bible history with one of the most spectacular pieces of evidence for the historical accuracy of the Scriptures that have ever been unearthed.

The Bible record (Exodus 1 and 5) says that the Egyptians became apprehensive over the astounding increase in the number of the Israelites, "and they made their lives bitter with hard service, in mortar [italics ours] and in brick." "And they [the Israelites] built for Pharaoh store-cities, Pithom and Raamses." Straw was at first supplied the Israelite brickmakers, but later they were

* For further information on the Hittites and archaeology, see the 1923 edition of "The Monarchs and the Old Testament," by Ira Maurice Price, professor of Semitic languages and literatures, University of Chicago.

forced "to gather stubble for straw," and later still, to make the bricks with no straw whatsoever, just mud.

Now it must be admitted, even by the casual onlooker who cares little for the Bible, that if all these details in the Bible account could be substantiated, it would be a mighty testimony to the validity of Scriptural history. The critics long ago picked on this as an example of the impossibility of the Bible record. They declared that there was no instance in all Egypt where mortar was used in masonry, that the bricks in that country were laid together without an adhesive substance between. They said the story about the stubble was petty and childish, and never could have occurred in the great kingdom of Egypt.

But Naville went into the land of Goshen—for that is where Genesis says Israel lived while in Egypt—and began to dig around in the sand. Eventually he discovered large treasure-chambers, such as the Egyptians were known to have kept grain in. In the numerous inscriptions brought to light, it was found that this was the site of an ancient city called Pi-Tum—equivalent to the Hebrew Pithom—and that the name of the builder was Rameses the Great, whom we know to be the Pharaoh of the oppression. But the most significant facts are that when Naville carefully examined the remains of the massive brick walls which inclosed the grain vaults, he found mortar three quarters of an inch thick between the courses of bricks. Furthermore, the bricks in the basic courses were made with long straw, the bricks in the middle courses with short straw and stubble, some even with roots, and in the upper courses, the bricks were of mud only!

Those bricks and mortar and stubble cry out that the Pentateuchal history is correct even to the minutest details! And all other Egyptian discoveries which date in the time of Israel's sojourn, likewise bear testimony to the fact that the writer of the Pentateuch had a knowledge and familiarity with the land of Egypt, its history and civilization, that is beyond the smallest quibble.

THE "MODERNISTS" 2,500 YEARS BEHIND

Isaiah 20:1 reads, "In the year that Tartan came unto Ashdod, when Sargon the king of Assyria sent him." This is the only mention of Sargon in the entire Scriptures, and was a favorite target for the Modernists of a former generation. They protested that secular history knew of no king of Assyria by the name of Sargon, and that therefore the Bible was not accurate in its historical allusions.

But a vice consul of France for the city of Mosul in Mesopotamia — P. E. Botta — became interested in a great mound of earth near the Tigris River, some twelve miles north of the site of ancient Nineveh. Upon extensive excavation, one of the most gorgeous of all the ancient palaces of which we know, was revealed, covering an area of more than twenty-five acres. The walls of these wonderful buildings were everywhere inscribed with the name of "Sargon, King of Assyria." It is now known that he was one of the greatest of all Assyrian monarchs; but until Botta made his discovery, Sargon's name had come down to us only in the Bible record, and the critics had declared that was a sign the Bible was in error! In this particular case, the Scriptures were fully twenty-five hundred years ahead of the "Modernists"!

There are a score of other startling vindications of Old Testament history which we are tempted to narrate here, such as the establishment of the historicity of Belshazzar, who the critics not long ago said never lived or reigned as Daniel postulates; the corroboration of the history of Genesis 14, long a butt of ridicule for the pretentious Modernists. But space forbids. However, before closing this section of the chapter, we must mention the significant and recent finds in Egypt which have greatly strengthened the confidence of Christians in the New Testament Scriptures.

Until a little more than a quarter of a century ago, the critics of the Bible were quite free in asserting that the Greek of the New Testament was a queer mixture unlike anything otherwheres known. They said it was unlike the

ancient classic Greek, unlike present-day Greek, or the Greek of a few centuries past. They thereby endeavored to create the impression that the Greek New Testament was such an anomalous jargon from the viewpoint of language, and its philological pedigree so questionable, that it was not worthy of much credence.

They alleged further that the New Testament could not have been written during the lifetime of the apostles, but was composed much later, some even going so far as to contend that the emperor Constantine (fourth century) had a considerable part in its authorship.

MUMMIFIED CROCODILES WITNESS TO THE BIBLE

But just as this century was dawning, two young Englishmen, Grenfell and Hunt, made some epochal discoveries around Oxyrhynchus and Tebtunis, Egypt. They found tons of the ancient writing paper of Egypt, made from the papyrus plant; and upon these papyrus sheets were written thousands upon thousands of private letters, business correspondence, contracts, essays, et cetera. The language was Greek, and had been written in the first and second centuries of the Christian era. A great quantity of this material was found in crocodiles. As these young men were excavating in an ancient cemetery, believing that thereby they might find the remains of some royal personage, they found nothing but scores upon scores of mummified crocodiles, animals once considered sacred in Egypt. Becoming exasperated at the multiplicity of crocodiles and the paucity of royalty, they threw one animal against a stone slab, with unusual violence. The crocodile broke asunder, and from its interior fell out great rolls of papyrus manuscripts—stuffing, if you please.

Grenfell and Hunt boxed up many tons of the papyri and shipped them to the British Museum. There they began to decipher them—a task which may take a generation to complete. A German scholar, Adolf Deissmann, became interested, and eventually made a startling discovery: The Greek of the papyri was almost identical with the Greek of the New Testament!

Further research in the light of these papyri has revealed the fact that the New Testament was written, not in some unheard-of jargon, as the critics had contended, but in the common language of the first and second centuries. What Wycliffe and Tyndale did for England, Matthew, Mark, Luke, and John did for the Roman world. Christianity had been given to humanity in the tongue of the peasant. We now can appreciate Mark's statement, "The common people heard Him gladly."

More than that, some of the key words in the New Testament the critics had insisted were pure fabrications, made to order to bolster up a theological view. But the papyri show that those words thought peculiar to the New Testament were in everyday use in that time. The Bible writers used these common words in conveying the gospel to the world.

Another interesting feature of these discoveries is that in the ordinary business and social correspondence of that time are to be found quotations from the New Testament itself. From these fragmentary texts and passages it has been possible to verify much of the Greek New Testament as we now have it. And besides, parts of New Testaments which were carried by the early Christians have been discovered by scores among the papyri. In no instance has it been found that our New Testament of to-day differs from that read by the Christians who lived in the same generation with the men who wrote it. A wonderful vindication of God's watchcare and miraculous keeping of the twenty-seven New Testament books which have come down to us intact through nineteen centuries!"

WATERMARKS OF GENUINENESS

As the watermarks in good paper bear evidence to the source of manufacture, so do the historical parts of the Bible witness to its genuineness. Whether the Scriptures speak of the Babylonian, the Assyrian, the Egyptian, the Hittite, the Roman, the Grecian, or any other of the great

¹ The standard volume which describes the papyrus finds in detail is "The New Archaeological Discoveries and Their Bearing upon the New Testament," by Camden M. Cobern.

empires of antiquity, they always speak with unerring accuracy. And in scores of cases their pronouncements have been hundreds and thousands of years ahead of secular history. When the Bible refers to the places and exploits of such characters of history as Cyrus and Darius, Xerxes and Artaxerxes, Tiglath-pileser and Sennacherib, Nebuchadnezzar and Belshazzar, Sargon and Esarhaddon, Shishak and Merodach-baladan, Caesar and Pharnoh, it speaks with a knowledge that is infallible and indisputable. And in the inconsequential details, as in allusion to geography and topography, religion and civilization, society and custom, it does so with such accuracy that our faith in its testimony on major points is vastly augmented. Its incidental testimony proves to us that it can not be a human invention. Its span covers too many centuries for any one man, or any particular set of men, to speak with infallibility upon. Only God could write such a book.

When will the foes of the Bible be convinced of its superhuman origin? Every discovery of the archeologists—whether it be the Code of Hammurabi from the old acropolis of Susa, the Tel el Amarna letters from the sands of the Nile Valley, the Moabite stone from the barren hills of Moab, or the well-nigh unscalable Behistun rock in the Zagros Mountains—every one of them bears a mighty testimony to the fact that the Bible history is true in every detail. And never once—mark this—has anyone found anywhere on the earth a remainder of the past which in any way disputes the witness of the Scriptures! And as the years go on, and archeologists bring forth new finds (the remains of the past have thus far barely been touched by the tips of our fingers), more of the history of the Bible will be vindicated. The lover and defender of the Bible welcomes every new archeological discovery. We should think cold chills would run up and down the spines of the Modernists every time an archeologist puts his spade in the sands, for so many of their idols of criticism have already been cast down and shattered by the explorations in Egypt, Palestine, and the Euphrates Valley.

"The grass withereth, and the flower falleth: but the word of the Lord abideth forever."¹

PROPHETY PROVES THE BIBLE FROM GOD

The Modernists profess to find many faults with the Bible; but in their propaganda of derogation of the Scriptures they assiduously avoid the subject of Bible prophecy—and for a good reason, too. The daring predictions which are found so plentifully in the Bible—some scholars have estimated there are a thousand distinct prophecies therein—prove beyond the shadow of a doubt that "no prophecy ever came by the will of man: but men speak from God, being moved by the Holy Spirit."²

We know of no more conclusive proof that the Bible is not of human origin, but is of God, than the fulfilment of Bible prophecies which were made hundreds and thousands of years before the history they anticipated actually came to pass. The Bible speaks of the future more accurately than the historian writes of the past. And in nothing would it be easier to show up the fallibility of the Bible than in a prophecy which had failed of fulfillment. The very fact that we never hear the enemies of the Scriptures attack its prophecies, is proof enough that they well know they would soon meet their Waterloo in the attempt.

Not only are the prophecies of the Bible a test of the supernatural origin of the Scriptures, but they are also a proof of the divinity of the God who wrote the Bible. Jehovah throws down this challenge: "I am God, and there is none like Me; declaring the end from the beginning, and from ancient times things that are not yet done."³

And again: "I am Jehovah, that is My name; and My glory will I not give to another, neither My praise unto graven images. Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them."⁴

When Jesus Christ was on earth, He also affirmed that His ability as a prophet was a sign that He was the Son

¹ 1 Peter 1:24. ² 2 Peter 1:21. ³ Isaiah 41:22, 26.
⁴ Isaiah 43:12, 18. See also Isaiah 41:21-24.

of God: "From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am He."¹

So, as accurately foretelling the distant future is a proof that God is God and Christ is Christ, so is it also a proof that the Bible is of God and not of man. No human being knows what a day may bring forth. Only God knows the future, and He only can foretell it. No other book in all the world has ever stood the test of specific prophecies; in fact, none has dared it. But the Bible has done it hundreds of times, and has never once failed even in the least particular.

SEVEN HUNDRED YEARS AHEAD OF HISTORY

For example, Isaiah, Micah, Zechariah, and David—who lived on an average seven hundred years before Christ—all made very definite and specific prophecies regarding the coming of Christ to the world. In truth, the Old Testament contains more than three hundred predictive particulars concerning the promised Christ and Messiah. But although the prophecies made averaged seven hundred years before the coming of Jesus Christ, yet the history written after His coming tallies precisely with the prophecies.

For instance, Isaiah prophesied that Christ would be born of a virgin. Matthew declares He was.² Micah foretold the very little hamlet, Bethlehem, in which Christ was to be born. Luke attests that Bethlehem was His birthplace.³ David said an acquaintance, purporting to be a friend, would betray Him. Matthew tells us that even such was the case.⁴ Zechariah predicted that Christ would be sold for thirty pieces of silver. The New Testament witnesses to the fact that that was the exact number of pieces, and silver was the metal composing the coins.⁵ The blood money of Jesus was to be cast "to the potter" in the

¹ John 13:18.

² Compare Isaiah 7:14 and Matthew 1:18, 23.

³ Compare Micah 5:2 and Luke 2:4-7, 11.

⁴ Compare Psalm 62:12, 13 and Matthew 26:48-50.

⁵ Compare Zechariah 11:12 and Matthew 26:14, 15.

temple, according to Zechariah. Matthew records that this prophecy was fulfilled to the letter.*

We could go on indefinitely with these Messianic prophecies and their fulfillment, for almost every detail of the crucifixion and death of Christ was prophesied in the Old Testament and recorded as fulfilled in the New; but there are other prophecies that must also be mentioned.

Moses, in Deuteronomy 28, made a prophecy of the future of the Jews should they prove unfaithful to their trust, that involves some seventy particulars. History to-day records fulfillment of each and every one of these predictions, although they were made nearly thirty-five hundred years ago.

While the great city of Tyre was yet flourishing, Ezekiel declared that it would be utterly destroyed, to the extent, indeed, that nothing but the bare rock would remain, and fishermen would there spread their nets to dry.* Ezekiel lived about twenty-five hundred years ago, yet the traveler who visits the site of Tyre to-day finds it exactly as Ezekiel had foreseen.

Isaiah and Jeremiah* predicted, while the city of Babylon was still "the glory of kingdoms, the beauty of the Chaldeans' pride," that the day was coming when Babylon would no longer be inhabited save by "wild beasts of the desert." Read the details of the prophecies concerning this wonder-city, if you want to appreciate the daring nature of Bible prophecy. Bible prophets did not prophesy as a Delphic oracle. Their predictions were unequivocal. They burned all bridges behind them. There is no chance for an alibi in case of failure.

To-day our historians and archaeologists testify that the site of ancient Babylon is exactly as these prophets who were guided by the Holy Spirit foretold. Every particular has been fulfilled to the letter. And there is no possibility that the prophecy was written after the fulfillment, either, for it was hundreds of years after Isaiah and

* Compare Zechariah 11:12 and Matthew 27:3-8.
See Isaiah 13:19-22, Jeremiah 51:12, 29-31, 45, 51-57.

^a Ezekiel 28:7-14.

Jeremiah died that Babylon became a rubbish heap and a den of jackals.

Isaiah and Ezekiel (Isaiah 19 and Ezekiel 29 and 30) went into careful detail as to what the future held for the land of Egypt. Portions of these prophecies were nearly two thousand years ahead of the actual fulfillment. In fact, we are now witnessing the history which they saw two millenniums ago. No chance of chicanery there!

Nahum and Zephaniah outlined with infinite care just what the future was to be of the capital of Assyria—Nineveh. The Modernist traveling up the Mesopotamian Valley to-day finds the site of Nineveh exactly as these prophets described it so long ago.

The prophet Daniel (chapters 2 and 7), although living in a time when it seemed that Babylon would continue indefinitely as the supreme world power, prophesied that it would be succeeded by three other world powers, and three only. How did Daniel know that Babylon would be followed by Medo-Persia, Greece, and Rome, and then world dominion would be broken up and no one power would ever again hold the world in its grasp? To suppose he guessed it, is entirely outside the bounds of reason. The only answer possible is that an omniscient and prescient God revealed it to him.

ONE CHANCE IN A TRILLION!

In order to show how impossible it is that the prophecies of the Bible are shrewd guesses or predictions made at random that just happened to come out right, let us consider what the chances are. In the Bible prophecies concerning Babylon, Egypt, Nineveh, and Tyre, there are on an average forty details concerning the future of each. According to the law of mathematical probability — and anyone can figure it for himself — there is an exceedingly small chance for any prediction of forty details to be fulfilled in every particular. For instance, the prediction that it will rain next Tuesday has one chance of two of being fulfilled. The prediction that four inches of rain will fall

next Tuesday has two particulars, and therefore one chance in four of being fulfilled. Carrying this on up to a prophecy having forty particulars, as the forementioned Bible prophecies have, we find that they have but one chance in more than one trillion of being fulfilled! In other words, there are more than 999,999,999,999 chances of being wrong, and only one of being right; yet these prophecies have been fulfilled precisely in every single particular and without the slightest error!

In the case of the three hundred Messianic prophecies, already mentioned, it has been estimated that, according to the law of mathematical probability, the chance of all these prophecies coming true, if they had come from men, is represented by a fraction whose numerator is one, and the denominator eighty-four followed by nearly one hundred ciphers! What man is there with an ounce of reason who will declare that any human being could have guessed with such infinite accuracy? Utterly unthinkable!

Who says that a book which predicates its divine origin upon its predictions, and which makes hundreds and hundreds of prophecies whose fulfillment in some cases is millenniums in the future, and which never once has made a prophetic mistake, is not from God? The Modernists may quibble all they want about theological flyspecks, and their Welhausen's and Kuenens and Fodicks may write scores of volumes against the Bible, but never once have they even attempted to discredit any specific prophecy of the Scriptures, and succeeded. The prophecies of the Word are from God. Men may tear their hair and rage against the Bible, but its prophecies are beyond their power to destroy or to gainsay. "The Scripture can not be broken."

If we had no other tests, prophecy alone is sufficient to prove that the Bible is far more than a man-made volume. It reveals what God alone knows. Therefore God must have actually directed its composition. Of a truth, "men spake from God, being moved by the Holy Spirit."

CHRIST AND THE SCRIPTURES

Surely, to a Christian, the ultimate authority on matters of faith and belief is Jesus Christ Himself. In our discussion of the validity of the Bible record and of its supremacy as a source of authority, the word of Christ upon these points should be final.

What, then, did Christ have to say of the Scriptures, and what was His general attitude toward them? Of course, it is understood that only the first thirty-nine books of the Bible — the Old Testament — were "the Scriptures" in Christ's day; but inasmuch as the Old Testament has always been the chief point of attack by the critics and would-be Bible destroyers, if we can find that He put His stamp of approval upon the Old Testament as from God, then we have won our case so far as the entire Bible is concerned.

We should first note the remarkable fact that never once did Christ repudiate or even cast the slightest discredit upon the Old Testament Scriptures. He knew nothing of the thousand and one theological errors and historical discrepancies which the Modernists say exist! He knew nothing of the alleged "second Isaiah," of the forgery of the book of Deuteronomy, or of the other dishonesties and falsehoods which were perpetrated in the make-up of the Old Testament canon, upon which allegations the Modernists delight to dilate! From the viewpoint of the Modernists, Christ was either crazily ignorant of all these terrible blunders and fabrications, or else He, for some dark reason, chose to overlook them and palm the Old Testament books off on His hearers for something they were not. To the Christian, either of these alternatives is impossible. If we have a Christ who was fooled by the sophistries of the day and who was a blind adherent of the erroneous traditions received from previous generations, then such a Christ is not worthy to be followed as an example or worshiped as a God. If Christ deceived His followers by attributing the Old Testament to God when He knew better, then such an unreliable and treacherous

Christ should be repudiated by every Christian, and denounced far and wide as an imposter and a liar.

But, thank God, Christ was neither deceived nor did He deceive regarding the Scriptures! We will accept His estimate of the Old Testament as our norm and standard. He is our God. We will follow Him on this issue, as upon all others. We turn to Him, not to the Modernists, for the truth in the matter.

Read this declaration: "If ye believed Moses, ye would believe Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"¹ Christ places the writings of Moses—the Pentateuch—on the same divine plane with Himself. If He was from God, the writings of Moses are from God.

Again: "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead."² Christ couples with the books of Moses the second great division of the Old Testament—the prophets.

And in another passage, He includes all three of the divisions of the Old Testament: "All things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning Me. Then opened He their mind, that they might understand the Scriptures."³

Peter tells us that in the writing of the Scriptures, "men spake from God, being moved by the Holy Spirit."⁴ Christ assumed the same position when He said that David wrote "in the Spirit": "Jesus asked them a question, saying, What think ye of the Christ? whose son is He? They say unto Him, The son of David. He saith unto them, How then doth David in the Spirit call Him Lord?"⁵ Jesus here quoted Psalm 110:1, and plainly declared that David wrote, not of his own wisdom, but under inspiration of the Spirit.

On this same occasion, in talking with the Sadducees, Christ made a quotation from one of the books of Moses—Exodus—(Exodus 3:6) and affirmed it as "that which

¹ John 5:46, 47.

² Luke 24:44, 48.

³ 2 Peter 1:21.

⁴ Matthew 22:31-40.

⁵ Luke 18:31.

was spoken unto you by God."¹² Christ thereby attested that Moses had faithfully recorded the words of God.

CHRIST DISAGREES WITH MODERNISTS

It is significant to note that Christ unqualifiedly endorsed certain books and characters of the Old Testament which the critics have especially singled out for their attacks. For example, the Modernists have spent more time assailing the Genesis record of creation than perhaps any other portion of the Scripture. But Christ accepted the Mosaic account of creation as a statement of actual fact, when He asked the Pharisees, "Have ye not read, that He who made them from the beginning made them male and female?"¹³ Christ is here referring, as the margin of your Bible will tell you, to Genesis 1:27 and 5:2. Would Christ have based His argument for the sacredness of the marriage contract upon a fiction, which the Modernists would have us believe Genesis is?

The critics also scoff unceasingly at the Genesis record of the Noachian Flood. But Christ received the Mosaic history of Noah and the Deluge as a statement of a historic truth: "As were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the Flood came, and took them all away; so shall be the coming of the Son of man."¹⁴ Would Christ have compared His own second coming to a myth, which the Modernists allege the story of the Flood is?

Nothing delights the Modernists more than to poke fun at the Bible account of Jonah and the whale. Yet Christ accepted the Bible record in this instance as valid history, and spoke in terms of Jonah's experience when He prophesied of His own death and resurrection: "As Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in

¹² Matthew 12:31, 32.

¹³ Matthew 19:4.

¹⁴ Matthew 24:37-40.

the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah."²⁰ If the Bible's story of Jonah and the whale were naught but a "fish story," as the Modernists aver, would Christ have believed it was a true story, and told His hearers so? Could He who said, "I am the truth," be a party to an untruth?

And so we might continue with other portions of the Bible which the Modernists continually discredit, such as the book of Daniel, the story of the destruction of Sodom and Gomorrah and Lot's wife, the person of Abel, every one of which Christ set His approval upon in unequivocal language. Scores and scores of times He quotes the Old Testament Scriptures. Over and over again, as in His first public sermon at Nazareth,²¹ He declared that His life and work were a fulfillment of Old Testament prophecies, and that the Old Testament was a revelation of Himself.

There is no need to multiply proof on these points—to pile Pelion on Ossa. If the Modernists turn an unhearing ear to all this array of evidence that the Bible is God's Book, they do so because they are not open to conviction. They are not at issue with evangelical Christianity over the Bible. The issue is squarely between the critics and Christ, the critics and God. Both God and Christ testify repeatedly that the Scriptures are God-sent and God-written. The Modernists are therefore fighting against God, not man, in their stand against the Bible as God's Word.

It is not that God has left us without witness to the supernatural origin of the Bible: we are encompassed with a cloud of witnesses. The marvelous confirmations of archaeology, the irrefragable evidence of prophecy, the divine declarations of the Master Himself, all furnish us with unimpeachable testimony that only God could have written such a wonderful book. It is above the reach and ken of human knowledge and ability. Men were used as instrumentalities through which the Holy Spirit conveyed to us a revelation of God's will, but God gave the revelation.

"The grass withereth, the flower fadeth; but the word of our God shall stand forever."²²

The Bible's Transforming Power

DURING the earthly ministry of the Master, He healed a young man who had been blind from birth. (John 9.) Immediately the Pharisees instituted an investigation of the affair. The young man gave his version of the healing. They then subpoenaed the parents, to ascertain if it was really true that their son had once been blind. The parents testified that he was born blind. The Pharisees asked, "How then doth he now see?" The parents rejoined, "Ask him; he is of age; he shall speak for himself." The young man was called the second time. The Pharisees tried to enmesh him in a technical discussion of how Jesus could restore anyone's sight, whether Jesus was a sinner or not, *et cetera*. But the young man, disdaining to discuss theological quibbles, went straight to the heart of the question by declaring: "One thing I know, that, whereas I was blind, now I see. . . . Since the world began it was never heard that anyone opened the eyes of a man born blind. If this man were not from God, He could do nothing."

Likewise the supreme test of the Scriptures is the effect it produces upon the lives of those who accept it and believe it. Some may not have had opportunity to study the archaeological confirmations of the Bible record; some may never have delved into the subject of Bible prophecy as a proof of the divine origin of the Bible, or many other of the lines of proof of the divine inspiration of the Scriptures. But the fact that the Bible changes the lives of sinful men is quite enough; for since the world began, it was never heard that any other book made saints out of sinners. If this Book were not from God, it could do nothing. And untold multitudes can testify, "Of the technical proofs for the inspiration of the Bible we know nothing; but one thing we do know, that, whereas once we were blind in sin, since reading the Bible and recognizing it as God's will for us, we now see in truth and righteousness."

Has anyone ever heard a one-time thief and criminal say, "I once was an inmate of the state's prison because of my repeated burglaries, but since reading Henry Fairfield Osborn's 'Men of the Old Stone Age,' I have seen the error of my way, and all my desire for a dishonest life has been miraculously taken away"? Has anyone ever heard a man who had been unfaithful to his wife and brutal to his children declare, "I once was a philanderer and treated my wife and family shamefully, but since reading Shailer Mathews' 'Faith of Modernism,' I have been made an altogether new man, loving and lovable"?

No! Other books may enlighten and entertain and inform; but of all the millions upon millions of volumes in this world, only one radiates from its pages a divine power which transmutes evil desires into holy passion, sin into righteousness, bad into good. And the foe of the Bible must be silent before the testimony of those who have been reclaimed from the mire of sin by the power of the Word. Annas the high priest, and Caiaphas, and the other enemies of apostolic Christianity could say nothing to Peter and John after the healing of the impotent man; for, "seeing the man that was healed standing with them, they could say nothing against it"—there was nothing to say. So must those who would derogate the Bible be dumb before a man who has been made whole by the divine power transmitted through the Holy Scriptures. Out of brothels, out of prisons, out of saloons, out of haunts of vice, out of slimy gutters, out of places where sin has a more respectable exterior but perhaps a more revolting interior, out of heathenism and paganism, out of superstition and tradition, have come tens of thousands of men, women, and children, who have testified with faces shining with new life and hope, "The Bible, the Holy Bible, God's own word, has revealed to us a Saviour from sin, a Redeemer who has redeemed us with His own precious blood; and now will we live a new life sustained by the great and precious promises of the Word, and guided and controlled by its precepts."

The critics and the Modernists mayicker and cawil over this and that about the Bible, but never once do we hear them allege that the Bible makes murderers or adulterers, dishonest rascals or low-down villains, out of its readers. Even their Paines and Ingersolls are forced to acknowledge that the Bible lifts men to infinitely higher levels of living than any other book and all other books ever written. "By their fruits ye shall know them." If the Bible produces a godlike effect, it must be from God. If it makes men like Christ, it must have Christ in it, because the thing made is not greater than its maker.

THE BIBLE MAKES GOOD ITS CLAIM

The Bible claims this transforming power, and because it is the Word of God. Speaking of those who have been born anew in Christ, Peter says, "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth."¹ The "new birth," then, comes "through the Word of God."

David asks, "Wherewith shall a young man cleanse his way?" He by inspiration answers his own question: "By taking heed thereto according to Thy Word."² And in a following verse, he further testifies, "Thy Word have I laid up in my heart, that I might not sin against Thee."³

We must conclude, therefore, that the strength to cleanse one's way, to overcome sin, and to be born again into a new life, comes through the Bible, the Word of God.

Christ Himself declared that a knowledge of the Scriptures transmits the power of God; for to the Sadducees He said, "Ye do err, not knowing the Scriptures, nor the power of God."⁴ The power of God comes into a man's life through his appropriation of the Scriptures; and when he does receive the Bible, the power of God is manifested in changing and transforming that man's character.

The consciences of men continually bear witness to the fact that the Bible is God speaking to their hearts. And this is no more than we should expect in view of Hebrews 4:12: "For the Word of God is living, and active,

¹ 1 Peter 1:23.

² Psalm 119:10.

³ Matthew 5:18.

⁴ Verses 11.

and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." A missionary once read the first chapter of Romans to a group of raw heathen. When he had finished, they said, "You wrote that for us." Another missionary relates a similar incident. He had been conversing with a Chinese about the Bible, and gave him a copy to read. A few days later the Chinese came back and said, "You told me that this was a very ancient book, but you have written it yourself since you came here and learned all about Chinamen." In India, a missionary had hired a native to help him translate a portion of the Scriptures. After reading the New Testament for the first time, the translator exclaimed: "Whoever made this book made me. It knows all that is in my heart. It tells me what no one else but God can know about me. Whoever made me made this book."

He was right. The Bible is "quick to discern the thoughts and intents of the heart." The agreement between the human conscience and the Book demonstrates its divine source. The Bible is the Word of God because "it fits into every fold of the human heart."

One of the greatest tributes mankind pays to the God-source of the Bible is that to the Scriptures, and to no other book, we turn in time of distress and sorrow. When we need divine succor, when in our despair we grope for the hand of God, then it is that we flee to the Book for comfort and consolation. When the clouds of life grow black, when the stream of sorrow overflows its banks, when the grim reaper lays a loved one low, when we come to the valley of the shadow, then we ask for the Bible. Other books, human books, man-made books, only mock us in such a time; we crave the Book, for it alone can give "a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

And we turn to the Bible in distress and bereavement, not because it is a fetish or a traditional place of refuge,

but because we know that within its pages we shall find God and His Son, Jesus Christ. The man who has tested the Bible in the time of darkness and perplexity can truthfully testify, "Thy Word is a lamp unto my feet, and light unto my path.' I will follow it 'o'er moor and fen, o'er crag and torrent, till the night is gone.'"

THE WORLD NEEDS THE POWER OF THE BIBLE

Never before in six thousand years have the peoples of the world so much needed the divine power found in the Bible as to-day. And never before have there been so many seeking to deny them the Word of God. In olden times, the Bible was chained, and the masses were denied access to it. To-day the Scriptures are broadcasted everywhere by the printing press; but legions have arisen with an unholy passion to tell those who may have a copy of the Bible that it is of human fabrication only, that God had nothing to do with it. With their confidence in the Word shattered by the infidel utterances of their preachers and teachers, multitudes are starving to death spiritually for want of the bread of life found in God's Word. There is "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah."¹ There is want among us, not of water, but of the streams of Shiloh that issue softly from the oracles of God.

The Word of God is food for a starving world, water for a thirsting world, light for a dark world, life for a dead world. Nowhere else can we find God and His Son, Jesus Christ. The Bible is —

"A heavenly light within earth's midnight gloom,
A quickening life amidst death's dread decay,
A steadfast hand, pointing the upward way,
A voice of triumph o'er the grave and tomb."

"Here is a love which casts out every fear,
Here is a peace which sets the spirit free,
Here is a hope which gives the world good cheer,
And here are visions of the world to be."

¹ Isaiah 5:12.

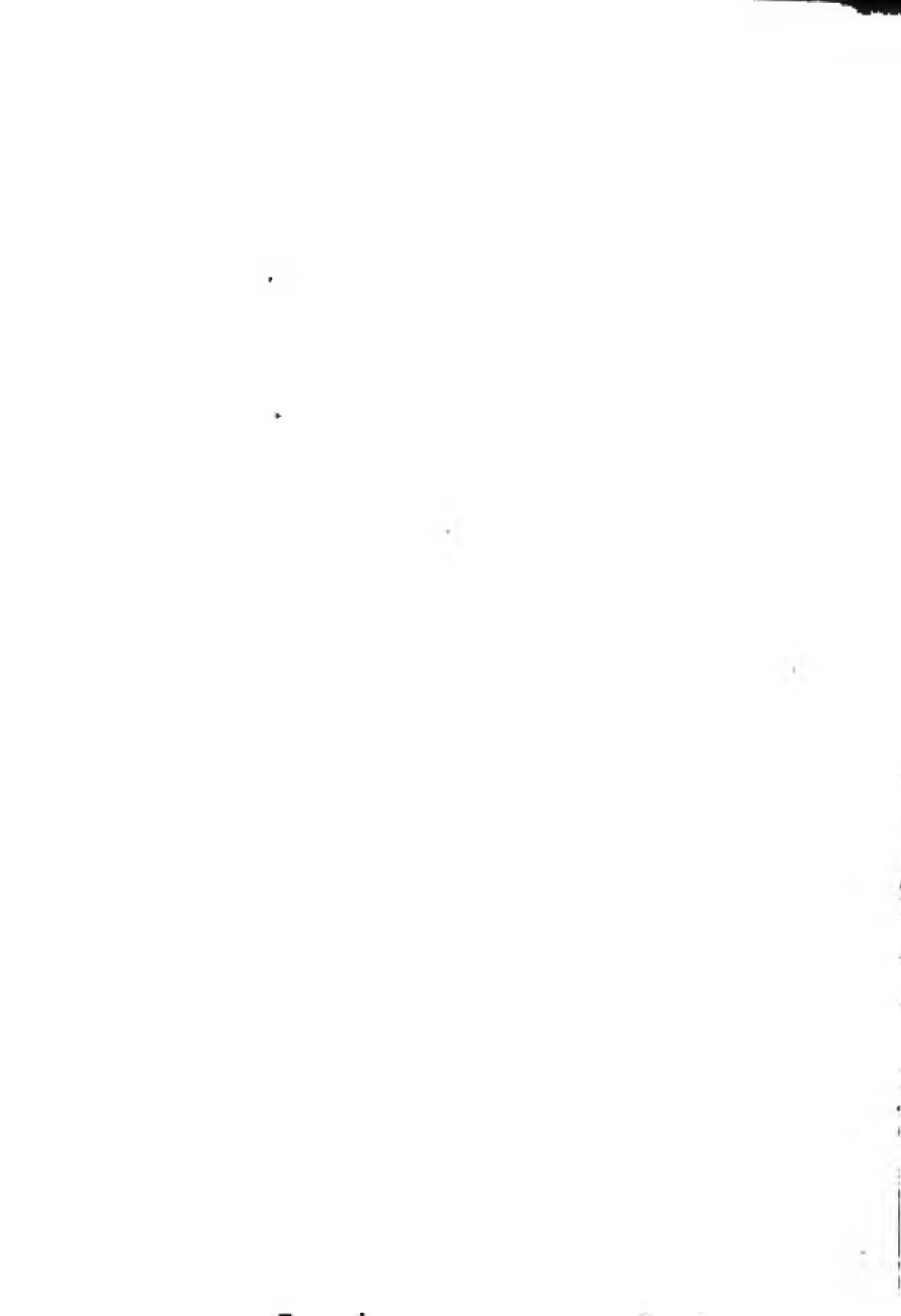
² Amos 8:11.

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